

The Literary Digest

VOL. II. No. 13.

NEW YORK, SATURDAY, JANUARY 24, 1891.

WHOLE NO. 40

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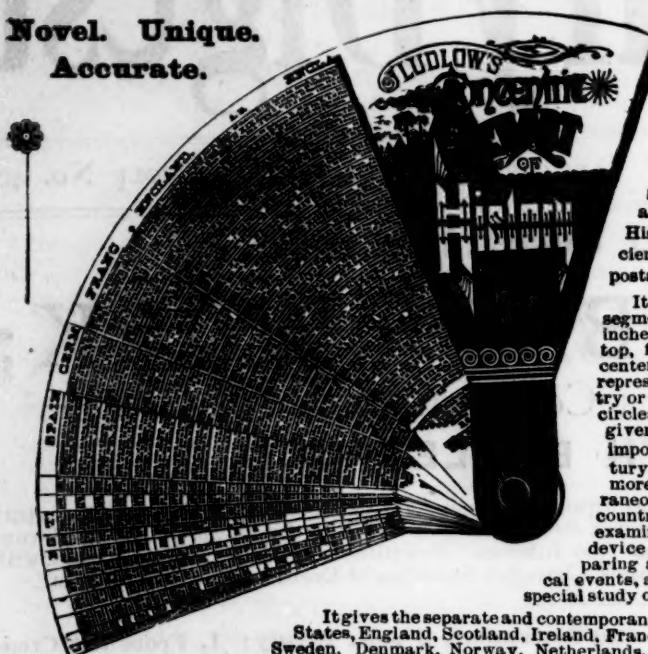
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The Reviews.

POLITICAL.

IRELAND IN THE LIGHT OF HISTORY.

W. E. H. LECKY.

North American Review, New York, January.

THE kind of interest which belongs to Irish history, is curiously different from that which attaches to the history of England, and to that of most of the great nations of the Continent. In very few nations do we find so little national unity or continuous progress, or such long spaces which are almost wholly occupied by perplexed, petty, internal broils, often stained by atrocious crimes, but turning on no large issue and leading to no clear or stable result. The idea which still floats vaguely in many minds that Ireland, before the arrival of the Normans, was a single and independent nation, is wholly false. Ireland was not a nation, but a collection of separate tribes and kingdoms, engaged in almost constant warfare. The Anglo-Norman invasion and conquest produced consequences almost wholly evil. If the invaders had been driven out, the Irish would have followed their own proper course of development. If the invaders had completely conquered Ire-

land, a fusion might have taken place as complete and healthy as in England. Neither of these events took place. The English conquest was prolonged over four hundred years. Feudalism was introduced; but the keystone of the system, a strong resident sovereign, was wanting, and Ireland was torn by the wars of great Anglo-Norman nobles, as under the old Irish kings. The Scotch invasion of the fourteenth century added enormously to the anarchy and confusion, and English legislators in Ireland aimed at maintaining a spirit of animosity between the English and the Irish.

Such a state of things continued till the long and terrible wars of Henry VIII. and Elizabeth broke the power of the independent chiefs and Celtic clans, and gave Ireland a political unity. It is one of the great infelicities of Irish history that this result was achieved at the period of the Reformation. The conquerors adopted one religion, the conquered retained the other, a new and enduring barrier was raised between the two nations in Ireland, and a pernicious antagonism was established between law and religion.

Penal laws and commercial restraints fostered the antagonism of the Irish to English rule down to the Rebellion of 1798, which culminated in the Union, with its calamitous effect upon Irish history.

Ninety years have passed since the Union, and the conditions of Ireland have completely changed. The whole system of religious disqualification and commercial disability has long since passed away. Every path has been thrown open, and English professions as well as the great colonial and Indian services are crowded with Irishmen. Representation has been placed on a broadly democratic basis, giving Ireland, however, an absurdly disproportionate weight in the representation of the kingdom, and its poorest and most backward districts an absurdly disproportionate weight in the representation of Ireland. Finally, an attempt has been made to put down agrarian agitation by legislation to which there is no real parallel in English history, and some parts of which would have been impossible under the Constitution of the United States. Landlords who possessed by the clearest title known to English law the most absolute ownership of their estates, have been converted into mere rent chargers. Tenants who entered upon their tenancies under formal written contracts for limited periods, have been rooted forever in the soil. Rents have been reduced by judicial sentence, with complete disregard both to previous contracts and to market value, and the legal owner has had no option of refusing the change, and re-entering on the occupation of his land. A scheme of purchase, too, based upon imperial credit, has been established, and will probably soon be largely extended, which is so extravagantly, and almost grotesquely favorable to the tenant, that it enables him by paying for the space of only forty-nine years, instead of his judicial rent, an annual sum which is considerably smaller, to purchase the freehold of his farm. It is a simple and incontestable truth, that neither in the United States nor in England, nor in any portion of the continent of Europe, is the agricultural tenant so favored by law as in Ireland. But, though agitation has diminished, it has not ceased.

About a third of the population of Ireland, on the other hand, regard Home Rule as the greatest catastrophe that could befall themselves, their country, or the Empire; and it is worthy of notice that these include almost all the descendants of Grattan's parliament, and of the volunteers, and of those classes who, in the eighteenth century, sustained the spirit of nationality in Ireland. Their conviction does not rest upon any abstract doctrine, but on the firm persuasion, that in the existing conditions of Ireland no parliament could

be established there, which could be trusted to fulfil the most elementary conditions of honest government.

They know that the existing home-rule movement has grown up under the guidance, and by the support of men who are implacable enemies to the British Empire; that it has been for years the steady object of its leaders to inspire the Irish masses with feelings of hatred to that empire, contempt for contracts, defiance of law, and of those who administer it; that having signally failed in rousing the agricultural population in a national struggle, those leaders resolved to turn the movement into an organized attack upon landed property; that in the prosecution of this enterprise they have been guilty, not only of measures which are grossly and palpably dishonest, but also of an amount of intimidation, of cruelty, of systematic disregard of individual freedom, scarcely paralleled in any country during the present century. Political agitation in Ireland has become a highly lucrative trade—a trade which will doubtless continue as long as it pays.

A careful student of the report of the late special commissioners, or the admirable work in which Professor Dicey has summed up their conclusions, will have little difficulty in concluding, that there have been few political movements in the nineteenth century which are less deserving of the respect or support of honest men.

THE PARNEll IMBROGLIO.

LORD BRABOURNE.

Blackwood's Magazine, Edinburgh, January.

THE heat and passion with which the discussions of the Irish-Parliamentary party appear to have been conducted are, perhaps, hardly to be taken as an example of the probable behavior of the Irish National Parliament, since the surrounding circumstances must be admitted to have been of a character exceptionally trying to temper and forbearance on either side. They must, however, be accepted as indications of a spirit, which is hardly consistent with the decorum which should prevail when men are engaged in the work of legislation, and which points to a considerable limitation of the powers to be given to any body, which may hereafter be established in Ireland in the course of the extension of local government, or the delegation of any portion of its authority by the Imperial Parliament. It is satisfactory to be informed that the members of the Irish party did not come to blows, and that the report of the police having been called in was without foundation. It must be owned, however, that the language employed toward each other, the charges and counter-charges of intriguing and deceit, and the disorderly conduct of several of those who took part in the proceedings, have not served to elevate the character of the parties concerned, or to render more conspicuous their fitness to conduct business in a Parliament of their own.

Two things there are, which should never be forgotten by loyal subjects of Queen Victoria, be they English, Scotch, Irish or Welsh: First, that it is directly owing to Mr. Gladstone's change of policy in 1880 and his subsequent concession to Irish agitation, that the separatist doctrines and hatred of imperial control in Ireland have ever come to be more than the half-avowed opinions of a small and feeble minority of extreme politicians. Secondly, that the contest now raging in Ireland as to the Nationalist leadership, has brought out more clearly, and proved more certainly than ever the fact, that no reasonable concession, or legislative compromise, will satisfy the Irish Nationalist party, and no measure will be accepted by them save one, which involves the abandonment of the land question throughout Ireland to their decision, and the concession to them of the control of that constabulary force, which has been the only security for the peace of Ireland for ten years past, and which it would be sheer madness to hand over to the Nationalist majority.

If we regard the present schism in the Gladstonian-Parnellite ranks with interest, it is because we see in its origin and progress proof of the strength of our own cause and the truth of our own predictions. When the Gladstonians are denouncing Mr. Parnell up hill and down dale as false, untrustworthy, and unscrupulous, we only reply, that it was to this very Mr. Parnell that Mr. Gladstone—according to a speech made by him at East Retford, on December 11, 1890—was about to hand over the chief power as "constitutional governor of Ireland."

When they deny Mr. Parnell's account of the Hawarden conference, we ask them whether the contrary of that account is true and that Mr. Gladstone is prepared to do what he was *not* prepared to do in 1886—namely, to give to the Parliament in Dublin the settlement of the land question and the control of the constabulary; and when they talk of the "union of hearts," we point to the heated discussions at the meetings of the Irish Parliamentary party, and to the bitter conflict now raging throughout the whole of Ireland, and we ask whether these afford the slightest indication, or can afford the smallest hope, that to hand the government of Ireland to either of the contending parties would be a proceeding which could, by any possibility, produce harmony in the country, and tend, in the most infinitesimal degree, to the pacification, the contentment, and the prosperity of Ireland?

It is very safe to predict, that the internecine struggle between the two sections of the Nationalist party will leave behind it a spirit of bitterness which cannot easily or speedily be allayed. It is not our duty, nor is it our desire, to exult over the conflict of our political foes. It should rather stimulate us to take the opportunity, by pressing forward useful legislation, to show the Irish people that it is our policy to help Ireland, and to encourage Irishmen to help themselves. If we do this, and only seek this advantage from the divisions of our opponents, we shall show to the people of Ireland that it is the Unionist party which really deserves their support.

The best friends of Ireland are those who will help her to shake off the despotism of illegal organizations and the tyranny of secret societies—who will teach her that no nation ever prospered which did not recognize, obey, and support the laws which protect life and property against lawlessness and outrage—who will point out to her that equal participation in the rights and privileges of a mighty empire is better for any country than the isolation of her nationality for sentimental or political reasons; and that in her own case, whilst her children have assisted, and do assist, in promoting the welfare and maintaining the strength of the British empire, their fellow-citizens in Great Britain have no other wish than to see Ireland happy and contented—no more earnest desire than that their Irish brethren should march, side by side, with them upon the onward path of progressive improvement.

SWITZERLAND AS A SCHOOL OF POLITICS.

ARTHUR W. HUTTON.

Time, London, December.

IN Switzerland, democracy, or popular self-government, is most distinctly a success. What are some of the conditions which have contributed to that success?

Strictly speaking, "Switzerland" is but a geographical expression. We associate the name with a mountainous country. But a very large portion of Switzerland, especially towards the north and east, is not mountainous at all, but is a rich, undulating country, partly (no doubt) covered with wood, but arable to a very great extent, and very productive.

Shall we find what is characteristically Swiss in race? Are the inhabitants of the country ethnologically distinct from their neighbors? No; on examination we find that, strictly speaking, there is no such thing as a Swiss nation. The three principal languages spoken in Switzerland—German, French

and Italian—suggest to us, that its inhabitants are of diverse origin, and are not, in the main, distinct from the three great nations whose territories converge at the Alps. Yet there is an unmistakable difference between the German, French and Italian neighbors of the Swiss and those Swiss who speak the same languages respectively. Ultimately you will find this difference can be ascribed to nothing else than to political freedom and habits of self-government.

The special characteristic of Switzerland—more peculiar to her than her mountains, her glaciers, her waterfalls and her lakes—is immemorial local self-government, by which her people have been trained, and on which has been founded a republican federation that seems likely long to endure.

It is the Federal Government, the existence of which makes Switzerland one connected whole, in spite of its marked differences in religion, language and race. The legislative power lies with the Federal Assembly, consisting, like the British Parliament, of two Houses, the Council of the States, and the National Council. Usually, the two Houses or Chambers sit and deliberate separately, but on certain occasions they are bound to hold a session in common. The members of the National Council are chosen for three years by manhood suffrage. The Council of the States consists of forty-two members—two for each of the twenty-two cantons—and these members are elected, some for three years, others for only one, in most cases by the legislative assembly of the canton, in other cases by ballot by the whole population of the canton.

The executive body is the Federal Council, consisting of seven members, holding office for three years, and elected by each new Federal Assembly in joint session. Besides electing the Federal Council, the Assembly, at its first joint meeting, also elects the President and Vice-President of the Confederation, who hold office for one year only and are re-eligible, but they may not hold the same office for two consecutive years.

In spite of the Federal Council being elected for three years only, it remains pretty much the same year after year. A man whose character and talents have once qualified him for admission to it, will remain in it as long as he is able and willing to do the work, which is arduous. The remuneration is small. The six members of the Federal Council receive £480 a year, and the seventh, the President of the Confederation, receives £540.

Two things are clear about Swiss democracy; it is cheap, and it is stable. The highest offices in the State are but poorly remunerated. Yet it is admitted on all hands that the very best men of the country occupy these posts.

There is, besides, very little *éclat* attached to the Federal Government. The average Swiss does not trouble himself very much about what goes on at Berne. The reason is, that the proceedings in the communal and cantonal assemblies have the first place with him, as from the antiquity of those institutions it is right they should. Thus the debates in the Federal Assembly assume a secondary importance.

This is the result of an institution called the *Referendum*, which may be conveniently described as the popular veto. In England royalty is a mere ornamental figure-head. But the sovereign of Switzerland really reigns. That sovereign is the sovereign people, which can veto the laws that the Federal Assembly has passed, and actually does so from time to time. A law revising the Constitution *must* be referred to the people for confirmation or rejection before it becomes valid. In the case of other laws the *Referendum* is not necessary, unless eight cantons out of the twenty-two, or thirty thousand voters out of the total number demand it. There is thus a reason why the Swiss may contemplate with equanimity the proceedings of the Assembly at Berne. The power of veto still lies in their own hands, and their vote will ultimately decide the issue.

You must not, however, suppose that because government by party does not exist in Switzerland, as it does in Great Britain, that therefore party feeling is extinct also. This is very far from being the case; and in the cantonal and communal assemblies, especially, party spirit often runs very high.

On some future occasion I hope I may have the opportunity of discussing the arguments for and against the adoption of the *Referendum* in Great Britain. My own impression is that, in a form adapted to our own needs, it would do something to restore to us that liberty in local self-government—if not in imperial affairs—which is so sadly in danger of being stifled beneath the growth of officialdom and bureaucracy.

THE POLITICAL SITUATION IN PORTUGAL.

GUSTAV. DIERCKS.

Unsere Zeit, Leipzig, January.

FOR some years past, the matters in dispute between Portugal and England have aroused the attention of the rest of the world. Important interests are at stake, and although, for the moment, the two countries appear to have reached an understanding, and the excitement among the Portuguese populace is subdued, the situation of Portugal is nevertheless a very serious one. They who take a warm interest in the concerns of the Lusitanian Kingdom do not allow themselves to be deceived by appearances, but look forward to the future with anxiety, realizing that there is an abundance of inflammatory political material at hand, that the tension is severe, and that a small matter might, at any moment, lead to incalculable results.

The many circumstances which conspire to render the situation in Portugal critical are not on the surface. To their proper comprehension a careful review of her recent political history is necessary.

The foreign relations of Portugal acquire their peculiar aspect from the antagonism of party at home. The popular excitement attending the recent complication with England was roused by the Republican party, which sought to make political capital out of the situation.

There is no people in Europe which has fought more determinedly for the maintenance of its independence than Portugal; but freedom from foreign yoke secured, they have striven no less earnestly for the greatest possible political freedom at home. The Republican leaders are, moreover, men of culture, nearly all of them being graduates of the one university, Coimbra. Besides this, the sentiment of loyalty weakened by the transfer of empire to Brazil in the days of the first Napoleon, has been utterly extinguished by the recent Brazilian revolution, with which the Portuguese people are in full sympathy.

At the same time the Republicans recognize clearly, that the wide-spread and influential connections of the Queen among the royal families of Europe, assure her such a measure of support as to render the monarchy unassailable. In the dangers by which the royal family was beset during the past few months, Queen Amelia moved her mother, the Countess of Paris, to appeal to Queen Victoria for help and protection; and it is not improbable that the adjustment of the Anglo-Portuguese difficulty was due to this step. At the same time both the Queen and her mother sought to awaken the interest of other European courts for the maintenance of the Portuguese monarchy. As a matter of course, the overthrow of the Portuguese dynasty would imperil the safety of the Spanish dynasty, and although Europe would hardly tolerate an independent interference of Spain in the affairs of Portugal, it is pretty generally understood that the hoisting of the Republican flag in the southern kingdom, would be met by concerted action of the Powers, in which Spain would play a leading part.

But while these precautions have, for the moment, rendered

the Republican cause hopeless, no one acquainted with the country doubts that, with the occurrence of more favorable conditions, the party would rapidly recover lost ground. The Republicans have become a power, which promises to play an important roll in the parliamentary battles of the future also.

Let us turn now to the immediate cause of difference between Portugal and England.

Already during the latter half of the sixteenth century Portugal had lost many of its colonial possessions, and fell under the dominion of Spain, and it was only with the assistance of England that she recovered her independence in 1640. Thenceforward, Portugal always relied on the support of England, which naturally acquired considerable influence. Portuguese coins, wares and culture alike bore the English impress. This good understanding was maintained until when a few years ago all the Great Powers were taken with the colonial fever, and the organization of the Congo State paved the way for a general division of Africa.

From the earliest colonization period of the sixteenth century Portugal laid claim to considerable areas in Africa, but did nothing for their development, and although her claims are for the most part historically indisputable, she has done nothing for her possessions but appoint a few minor officials and levy toll. The economic administration of her colonies has been for the most part in the hands of English companies.

Even now, at the close of the Congo Conference, Portugal, relying on her historical rights, took no necessary measures to make good her pretensions, or to reform her colonial policy in accordance with the new conditions. The only legitimate excuse was that she had neither men nor means for the inauguration of a colonial policy.

Under these circumstances, with Portugal making no use of her possessions, but simply barring the way to others, it is not surprising that she was drawn into disputes with England. Portuguese pride resented English encroachments, the long friendship between the two countries was broken, and Portugal did all in her power to emancipate herself from English influence.

Close investigation showed, that many of the English commercial companies in the Portuguese colonies had no legitimate existence, having failed to secure the necessary authority of the Portuguese Government. The members of these companies appealed to England for protection, and that country supported their claims unhesitatingly. It was, however, the Lawrenço-Marques Railway that first led to serious difficulty between the two countries.

The sanction to the establishment of this railway, designed to open up communication between the Delagoa Bay coast and the interior, was the occasion of political excitement, the enemies of the Government characterizing it as an unjustifiable concession to England and damaging to Portuguese interests. This did not hinder the concession being made, but as the Chief Engineer, Mac Murdo, an American, failed to fulfil his engagements and hindered the execution of the work in the special interest of the English shareholders, the Portuguese Government felt itself at length compelled to withdraw the concession, and entrust the undertaking to another company. This step provoked so much ill-feeling on the part of both England and North America, that a breach was feared with both countries, and Portugal found herself constrained to come to an understanding with the original company. Further difficulties arose, by reason of concerted action of the North Portuguese Wine Company for wresting the monopoly of the Port wine trade from the English. The English press antagonized the movement, and endeavored to create a public sentiment unfavorable to Portugal, justifying England's claims to indemnification for Portugal's faithlessness. The Republicans manifested as much bitterness against their own Government for its weakness, as against England for its demands.

In this position of affairs, the Government, threatened with dangers within and without, was glad to accept the *modus vivendi* which England proffered. It served to avert the immediate peril, will afford time to allay the popular excitement, and it is to be hoped that during the six months it is to be in force, a settlement will be arrived at acceptable to both parties.

The antagonism of parties, the financial weakness, the want of credit, conspire with the political situation to render Portugal's position a very unenviable one. There are dark clouds on the horizon, and it behoves the Portuguese Crown and Government to "keep a good lookout for'ard there."

M. CRISPI AND HIS POLICY.

MAXIME PETIT.

La Nouvelle Revue, Paris, January 1.

M. CRISPI may, without injustice, be compared to Lord Beaconsfield, of whom it was said, that he was the most noted political adventurer of the nineteenth century. The English statesman played in modern history a part at least as brilliant as that of the Italian Premier. Both have shown the same tenacious greed, the same faith in their own powers, the same confidence in the future; and if Benjamin Disraeli ended by becoming the firm prop and the most cherished ornament of an aristocracy from the pale of which his birth and antecedents seemed to exclude him, M. Crispi, too, has triumphed over the prejudices which his career as a conspirator, his recent republicanism, and his doubtful loyalty, have excited against him at the Quirinal. But here the analogy ceases.

M. Crispi reflects with remarkable fidelity that combination of instincts, feelings, and tendencies which constitutes the character of the Italian people. His countrymen recognize themselves in him, and forgive him everything, even his faults, which they regard as virtues. In the Italian Parliament he is treated with the same admiration and indulgence. If the heterogeneous majority who vote at his bidding venture occasionally to make a feeble show of resistance, he mounts the rostrum, gets angry, frowns, thunders and lightens, and the mutiny is quelled. His followers fix their attention, not on his principles, but on his individuality, and favor him, as King Humbert himself does, with incessant marks of affectionate cordiality. Convinced by these manifestations of attachment to his person that he is the very incarnation of his country, M. Crispi once said, in earnest: "To remain in power needs great self-denial. I remain because my retirement would be hurtful to the public interests."

M. Crispi has other striking qualities also. He has a high sense of his dignity as an official. He therefore expels any foreign correspondent who, by criticising his policy, exhibits a want of the deference due to the highest functionary of the State. He has determination, intelligence, suppleness, activity, and audacity. "Like proud *Ætna*," he says, "I have my head covered with snow, but my heart is burning for my country."

But what is M. Crispi's policy? It is not realistic, for it is not inspired by the real needs of the Italian nation; it is not ideally correct, for it is not based on those principles of harmony and equilibrium which ought either directly or indirectly to influence the acts of a government; it cannot be called liberal, because it is imperious; nor is it democratic, for a democratic policy cannot possibly emanate from Berlin; and in so far as it is national it is unsuccessful, for it seeks to Italianize the Papacy, which is an essentially cosmopolitan institution. It is a policy that seeks vengeance on the Vatican, clings to Germany as an ally, capable of preventing the re-establishment of the temporal power of the Pope by foreign intervention, and erroneously regards France as an enemy. It may, therefore, be briefly described as a policy of bad humor and unjustifiable mistrust.

A POLITICAL SURVIVAL.

EDWARD ARMSTRONG.

Macmillan's Magazine, London, January.

THE Republic of San Marino is a survival, unique in the political world of Europe, and yet it has escaped the common lot. It is praised by Conservatives and Radicals alike. On the face of its coins are seen its three mediæval castles, and on the obverse is read the magic word *Repubblica*—magic indeed, for this amulet has saved its life over and over again. Thus it is that intelligent Americans, in whose eyes republics are always right, will fondle San Marino as a little long-lost sister, older it is true by far, but fallen into Rip Van Winkle's slumber on an Italian mountain-side. They will complacently gaze upon it as upon a miniature photograph of their own Columbia, with its superfluous exuberance shaded down.

Though it has been called mediæval, San Marino is in essentials prehistoric—a rural commune or group of rural communes such as existed in the Umbrian hills before Rome was known or Florence thought of, when Naples was a barren shore, and Venice but a bank of mud. How then has San Marino not only maintained its communal existence, but struggled into political sovereignty?

The answer to the first branch of the question is the easier. In the absence of ethnological deluges,—and these usually leave the Ararats unswept—it is the nature of rural organizations to survive. It is only towns that change. But sovereignty is quite another thing. Rural communities bow readily to sovereignty; partly because they are not easily defensible, partly because they barely realize its meaning. Sovereignty, in its essence, is identical with taxation: and it is the rich *bourgeois*, not the poor agriculturist, who kicks against the pricks of taxation.

The sovereign independence of San Marino is due to a series of happy accidents crystallized into a sentiment. The origin of the State is attributed to a Dalmatian saint, who fled from the early persecutions of Rome and dwelt in a hermitage on Mount Titonus. But it is impossible to believe that there was no earlier population. The mountain is a detached block standing free of the Apennines,—a short twelve miles distant from the sea-coast, easily defensible and commanding a fertile undulating district. The hill-villages must have existed before the towns of the coast. As old as the Illyrian pirates were the highland townships of Verrucchio, San Leo, Urbino, Osimo, Loretto, and, above all, San Marino. Yet, but for the saint and his noble benefactress, Felicitá, San Marino would have shared the fate of other highland communes. This lady gave to the young congregation the proprietorship of the mountain, and the lower table-land was acquired by subsequent purchase and by the generosity of Pope Aeneas Sylvius. But Felicitá could not give what she did not possess—sovereignty. The sovereignty had rested with the Roman Republic, the Empire, the Goths, the Greeks, the Germans. The Papacy itself had as much title to San Marino as to anything it possessed. It was included in the donation of Pepin, and its sovereign independence as a Republic recognized in the thirteenth century; while Pius II., in 1463, considerably increased its territory at the expense of Sigismund Malatesta. The sovereignty of San Marino, therefore, is almost as complete a puzzle as that of the mysterious Royaume d'Yvetot. Neither can be explained by the ancient alod and the later fief. It is also strange that in after times the theoretical sovereignty of the republic escaped the encroachments of more powerful neighbors. Yet, under some few vicissitudes, amounting in at least two cases to adverse occupation of its territory, the blue and white flag of sovereign liberty has continued to wave over the Capitol. Napoleon, in his imperial days, on the occasion of the readjustment of Italy, remarked of the little State: "Upon my word, we really must keep it as a republican specimen."

Since the days of Garibaldi, who at one time ruffled momentarily the serenity of the mountain Republic, San Marino has been the happy State that has had no history. Italian unity left her untouched; and she still remains a sovereign Republic. Like Turkey she receives tribute from other Sovereign States.

San Marino is a sanctuary for old Italian municipal forms and usages, driven from shelter to shelter before the march of national centralization. The existing constitution (which was published with the statutes of the Republic at Forli in 1854) is a living lesson in mediæval history. Sovereignty belongs to the people, and the government is administered by a Council of Sixty, consisting of twenty *nobili*, Patricians, twenty *artisti*, artisans and shopkeepers, and twenty *contadini*, agriculturists. The members sit for life, unless disqualified by crime or clerical orders. There is no general election, the Council being recruited by co-optation. Relations of the third degree are not allowed to vote for their kindred. Two Captains Regent stand at the head of the Executive, and must be chosen every six months by lot. There is another executive officer, known as the General, whose term of office is not fixed. He not only commands the army, but acts as a sort of general Secretary of State, and his office is one of the greatest political importance. In this happy State there are no taxes; the expenses of the government being paid by a fund from the Italian Government, in compensation for the prohibition, by State authority, of tobacco-growing.

SOCIOLOGICAL.

OBSERVATIONS ON THE CRIMINAL STATUS OF INEBRIETY.

T. L. WRIGHT, M. D.

Alienist and Neurologist, St. Louis, January.

THERE is a wide difference of opinion among thinking men respecting the criminal responsibility to which drunkenness should commonly be held. The law is pretty well determined in its doctrines and decisions on the subject; yet there are many persons, both in the medical profession and elsewhere, who strongly doubt the rightfulness of many of the legal positions assumed in relation to that question.

There is a legal *dictum*, that *drunkenness is no defense for crime*. This has the appearance of an inconsistency, when it is remembered that the law is also positive in its declaration that "where there is insanity, there can be no crime." The law reconciles this inconsistency, by declaring that, if drunkenness is insanity, it is voluntary insanity. In an age when evilly-inclined persons were presumed to come, through choice, under the guidance of certain vagabond devils, Lord Coke called a drunkard *voluntarius dæmon*, that is to say, one who of his own will takes an undue quantity of liquor, knowing what evil effects it will produce in him.

But the fact is, as every one will perceive who has observed drunken men, from the primary and least offensive stage, which attracts crowds of laughing and shouting idlers and vagabonds, to the last stages of prolonged drinking, drunkenness is a real insanity. The drunken mind is an incapable mind. Yet it has ruled nations; spoken with authority and audacity; declared war; fought battles—but always, beyond a reasonable doubt, to the detriment of mankind, and the substantial injury of human rights. The literature, the statesmanship, the eloquence of recent intoxication—all that it has been or can be—are, I maintain, wretched shams and false pretences.

In truth, drunkenness, like insanity, is helpless. It is a condition beyond the sphere of the will, because it is begun and sustained by physical causes, over the operation of which mind can have no authority. The insane man is dominated by a local disease, the character of which he cannot truly know.

Drunkenness, likewise, is the effect of a toxic agent, which cannot be modified in its nature by any mental effort whatever.

Unmanageable mental incompetency is ever present in the drunken state, and it varies in degree, as intoxication is more or less profound; it being implied, of course, that consciousness is not extinct. The mind is sure to be perceptibly impaired, whenever the alcoholic influence is sensibly present.

The truth in regard to the matter may be summed up in the following propositions:

1. Drunkenness appears to be true insanity.
2. It is an insanity augmented and intensified by several efficient causes of mental disorganization operating together, and in the same direction.
3. It is an insanity unbroken by lucid intervals, for there is no abatement of the toxic impression of alcohol, as long as that poison remains in the system.
4. Drunkenness is not able to hide itself, or even disguise its own features—in other words, the drunken person cannot control his or her actions.
5. The law declares intoxication to be a crime, yet it affords and protects facilities for unlimited intoxication.
6. The law declares that criminal courses shall not excuse other crimes growing out of them; yet it provides the conditions for the establishment of criminal courses.
7. The public, in its aggregate capacity, knows that drunkenness is unable to control its own actions—yet by its permissive attitude respecting drinking resorts, it panders to the morbid, or possibly vicious, appetite for intoxication—thus becoming itself materially responsible for the crimes of alcohol.
8. When the law declares, that *voluntary drunkenness is no excuse for crime*, the word "voluntary" becomes amenable to criticism. When the dipsomaniac, or even the vicious idler, is invited, lured, seduced, and beguiled into drinking shops by the blandishments and sensuous attractions of such places, the public, under whose auspices they are conducted, is a party to the inevitable results. The diseased or the perverted will, yielding to temptation under such circumstances, should not, in fairness and honesty, be esteemed to act with freedom; to act *voluntarily*.

THE COMING BILLIONAIRES.

THOMAS G. SHEARMAN.

Forum, New York, January.

THERE are now seventy American estates that average \$35,000,000 each, not including Trinity Church, and good reasons have been given for believing that three-fourths of the national wealth is in the possession of fewer than 250,000 families. The evolution of such enormous fortunes, absolutely inconceivable forty years ago as an American possibility, naturally leads us to look into the future, and ask how far this concentration of wealth may go, and whether the existing hundred millionaires foreshadow the coming billionairist. Is he coming? When will he come? What effect will his coming have upon society? Unless some great change take place in our financial or social system the billionaire is certainly coming, and at a rapid pace.

The effect of such a concentration of wealth upon public and private morals may well be anticipated with concern; it might possibly include the destruction of republican government. The writer, however, forbears to speculate on the possible evils—a tide is rising which promises to sweep away the system which alone makes possible such unnatural and corrupting accumulations. The billionaire may never come. Rapidly as he now seems to be coming, the very speed at which he visibly approaches may prevent him from reaching us. For the billionaire, if he ever come, will not be the result of any inevitable natural law. He will be simply the product of indirect taxation. Maintain that system and he will surely come, and that right speedily; abolish it, and he will never come at all.

Local taxation is generally supposed to be direct, and to a limited extent it really is so. Taxes upon banks, mortgages, merchandise and houses are, however, indirect, and are paid in proportion to his expenses by the final real taxpayer. The whole taxes, national and local, are now \$800,000,000, of which at least \$650,000,000 are indirect. To these must be added the interest, commissions and profits charged by the first payers of these taxes upon the increased price of the taxed articles, and the increase of prices caused by a tariff. These items range from \$400,000,000 to \$600,000,000, and have exceeded \$800,000,000. Nine-tenths of these annual levies are paid by the poorer classes, and the whole is absorbed by a very few of the very rich. To say the least, the whole cost of government, national and local, falls upon those who live by the labor of their hands. The substitution of direct for indirect taxation would of itself be worth to the middle and working classes as a whole about \$750,000,000 a year forever.

If this system continue, the coming of the billionaire on the one hand, and a million paupers on the other, is of course inevitable; but will he come? All organized parties appear to be committed to the present system of indirect taxation, and with the repeal of the sugar duty, the platform of a tariff for revenue only, is a dead issue. The fatal defect in the Democratic program of moderate tariff reform, is that no tariff can be devised which will suffice for the needs of the government without including a tax upon sugar. But the sugar tax has gone forever.

The deficiency which has now come, and which will rapidly increase, cannot be supplied by any tariffs or excises whatever. It must be filled up by direct taxation. And when direct taxes are once introduced on a large scale, and in a popular form, they will gradually swallow up all others. The repeal of the sugar duties, moreover, has given a tremendous impetus to the reciprocity movement, and this is certain to be ultimately fatal to all protection. It is true that its advocates at present carefully limit their proposition to the American continent; but if it be found profitable here, the dullest mind will begin to suspect that it may be equally profitable to extend it to Europe.

Direct taxation on a large scale is near at hand. The men who bought and paid for the present Congress can now choose what its form shall be, and a general income tax, objectionable as it is, seems most likely to be adopted. It has already been proposed by Senator Plumb and Mr. Mills. It is one of the demands of the Farmers' Alliances, everywhere. It will be very popular in the West, because it will be collected chiefly in the East, and it will be popular among farmers in all sections, because incomes under \$1,000 will be exempted, and so scarcely any farmers will pay it. The protected manufacturers and mine owners may have a harvest for four years, but it will not be so rich as they have imagined, because consumption will fall off. After that time, the men of wealth who bought the soldier vote by the promise of enormous pensions, which they expected to saddle upon the poor, will have the great pleasure of paying most of the pension bills themselves.

The billionaire seems to be coming, yet he will not come, because the reign of the extortioner is fast drawing to a close.

A LESSON OF THE CENSUS.

EDITORIAL.

The Unitarian Review, Boston, January.

IT is very noticeable that the Census Bureau, which once in ten years sends us its enormous columns of figures, is coming more and more to be our great school of Political Economy. It gives us the lessons we need most to learn in our study of social science, or in dealing with the real problems of the State.

The Census tells us that the increase in population in the State of Massachusetts during the last ten years is 450,322.

Now these figures, simple as they look, are quite too large for most of us to understand. By the simplest process of division we find that the growth of population in Massachusetts is just over one hundred and twenty-three a day: 123 are figures easily remembered. But it will be more convenient for our purpose to take forty-five thousand as the increase for a single year. Of these, it would probably be a liberal allowance to say that five thousand (or a thousand families) consist of persons who have moved into the State for reasons of mere pleasure or convenience, bringing enough property for them to live on independently. This will leave forty thousand who must either earn their own living or be supported by other people. And the inference immediately strikes us in the face, that the whole labor problem and the whole social problem, so far as Massachusetts is concerned, lie with those forty thousand who have been added to its population within the year. But for this continued increase, those problems would press so lightly as to be scarcely felt. For our figures signify, that every week there have come into the State nearly eight hundred persons who are dependent upon the increase of our supplies; which means, besides infants and helpless people, at least two hundred grown men and women seeking employment. Somehow, the industrial system of the State must expand to take them all in and make them self-supporting; or else the charitable institutions of the State must be taxed to keep them in food, clothing, and shelter. Eight hundred this week, eight hundred more next week, and eight hundred more in every week to follow! Surely it is not too much to say that in these numbers is to be found the whole pinch of the so-called labor problem. Let us look at some of the ways in which this pinch is felt.

In the course of ten years, the wealth of Massachusetts has very greatly increased—probably much more than in proportion to its population. Each man, woman, and child has, on an average, a nominally larger fund to draw from. Nominally, but perhaps not really. It does not follow that they have more to live on, or more to spend. There are more handsome houses, more fine gardens, more good roads, more engines, mills, railways, electric lights, and so on,—a far greater valuation of taxable property on the assessors' books; but those things do not necessarily make it easier to give employment at full wages to a hundred thousand more laborers, and at the same time to maintain three hundred thousand more infants and helpless persons. An estate worth ten thousand dollars, if sold in the market for what it would bring at a forced sale, might possibly maintain forty persons for one year, but most likely not more than twenty-five. That is, to maintain, without productive labor of their own, the ordinary increase of population in the State for one year (forty thousand persons), would mean a sacrifice of existing property of from ten to sixteen millions of dollars. Put the actual wealth of the State as high as we will, and suppose all the present inhabitants to continue to support themselves as now, and the mere increase of population (if not self-supporting) would beggar them all in a single generation.

Of the wealth produced and consumed within the year, possibly as much as one part in eight or ten may go to what are called the wealthier classes, including those in comfortable circumstances. But this share of theirs covers all the risks, costs, losses, and extensions of the great machinery of industry, by which the wage-earners are kept alive. And for this function of organizing and directing that great machine, not (as some vainly imagine) spending its product only—a tithe of the wealth it produces from year to year is not an extravagant requirement. There is at the best, enough of cruel and needless injustice in the distribution, to employ our best skill for its redress, without running a wild tilt at the windmills which are, however clumsily, grinding out for us all our annual harvest.

While the fixed wealth of the State has pretty regularly increased, it is quite probable that the income—the part available

for spending—has in some years actually diminished. Events like the great conflagration of 1872 and the panic of 1873, with their sudden check of business, not only cut short the earnings of one large class, but the spendings of another large class. A smaller amount has to be divided among a larger number; and the State, nominally much richer, may be practically much poorer, than the year before.

Very slowly, we may hope, the State will feel its way to directing with greater skill in many a now unsuspected detail, the working of the vast living organism we call the industrial system. For the present and for most of us, there is nothing else to relieve the strain but the old-fashioned rule of industry, thrift and charity.

DESICCATION—A RECENT PHASE OF CREMATION.

EDITORIAL.

American Ecclesiastical Review, New York, January.

AT the late International Congress, held in Berlin, for the purpose of furthering the cause of cremation, it was proposed to urge upon the civil authorities throughout the world the necessity of enforcing cremation as a sanitary measure, at least for the more populous cities. In spite of organized efforts for its promotion, the experience of the past ten years has proved that this method of disposing of the dead finds little sympathy among the common people. The principal obstacle seemed to be what has been called the traditional religious prejudice of the masses, and the outspoken attitude of the Catholic Church toward the measure. Signor Crispi therefore urged, as the shortest way to public safety and deliverance from the ancient thralldom of religion, the enforcing of cremation by civil law.

American advocates of cremation, while evincing no less anxiety than their European brethren for the public safety in a sanitary point of view, have shown a much broader spirit of tolerance in respecting the religious feelings of their countrymen. As the outcome of this attitude in America, a new system has been devised and is gradually being popularized, which, it is argued, will secure better sanitary conditions in our large communities, and at the same time save the pious prejudices of the masses.

The method proposed is that of *Desiccation*, or drying up of the body by the application of heated air-currents, which, leaving the body in the main intact, destroy only the moisture, so that subsequent putrefaction is rendered impossible. The process is described as follows:

The corpse is placed in a chamber constructed with pipes so arranged as to bring fresh dry air into them and conduct it through the casket and, by forced draughts, through a central furnace, where all the gases and fluids taken from the body are consumed. The air-current is sufficiently rapid to make an entire change in the space of every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed.

We are asked what view the Catholic Church is likely to take of the proposed new system. To ascertain this we must examine the motives which prompt her authoritative judgments under similar circumstances, and follow the lines upon which her wisdom condemns or approves practices and measures, the results of which are not at first apparent. We should revert to the document by which the practice of cremation has been censured. If the reasons there assigned are not in the main applicable to the system of desiccation, we may suppose that in view of the supposed hygienic advantages of the method, the Church would at least tolerate, if not positively approve of it. If, on the other hand, desiccation and cremation are identical in the principles which called forth the censure of the latter, we may safely conclude what the position of authorized Catholic teachers will be.

In May, 1886, the Holy See was asked whether Catholics might have their bodies burned after death by the method

called cremation or incineration; also, whether Catholics might become members of certain associations formed for the purpose of promoting cremation. The answer in both cases was *Negative*. The objections to cremation, as stated in the document of the S. Congregation, are:

First, that it tends directly to diminish man's reverence for the dead, which reverence is a natural, and, in a Christian, a religious sentiment, based upon reality or upon facts of faith.

Second, that it tends to annihilate many other convictions respecting the supernatural in a Christian people, and, as regards the Catholic Church, would interfere with many of the old-established rites and ceremonies, which, in virtue of their institution, have become means of daily sanctification to the faithful.

Third, that the value of the religious sentiment which is maintained by the old custom of burying the dead cannot be gauged upon any material or utilitarian basis, such as that upon which the advocacy of cremation rests.

Finally, that the practice, being advocated almost exclusively by those who do not recognize the supernatural claims of the Christian religion, and who believe neither in an after-life nor in God, its tendency is sufficiently indicated, as making against revealed religion under the plea of philanthropy and humanity.

It may, then, be stated at once, that the arguments advanced by Christian moralists and the Church in her discipline against cremation hold with nearly equal force against the proposed method of desiccation. Although in desiccation the organs of the dead body are preserved, whilst in cremation they are reduced to ashes, yet the same principle underlies both systems.

THE STRUGGLE BETWEEN CZARISM AND NIHILISM.

SECOND (CONCLUDING) PAPER.*

NORBERT LALLIÉ.

Le Correspondant, Paris, December 25.

THE practice of systematic assassination soon spread throughout Russia. In their struggle against a tyrannical government, the revolutionary terrorists themselves became as arrogant as the worst despots. They aspired to create something like a State within a State. Their executive committee was a supreme court, invested with power to pass sentence of death, and the body of Nihilists under that committee was in reality a militia of executioners, ready to obey with servility any order they might receive. They ascended the governmental ladder, step by step, dealing blows first at spies, then at policemen, then at lawyers, and finally at the chief of the police force, and when they found that in order to hold the government of a vast empire in check they needed some weapon more destructive than the dagger or the revolver, they resorted to the use of dynamite, with which they at last succeeded, in March, 1881, in killing the Czar Alexander II., shortly after that liberal ruler had magnanimously agreed to certain administrative changes which were calculated to reduce his own power.

The changes sanctioned by the murdered Czar were never carried out, partly because of the attitude assumed by the Nihilists after his assassination; but his son and successor, the present Czar Alexander III., has, since the commencement of his reign, been using his power to insure the success of other political reforms. The Nihilists, however, ignore the benefits he is conferring on Russia. What they aim at, is a sudden transformation in the government of the country; and it is only the vigilance of the police that prevents them from committing many barbarous outrages in order to accomplish their object. They are a party possessed with the false idea, that crime and violence are the only means by which liberty and happiness can be secured to the Russian people, and

their own savagery has served to retard the accomplishment of the reforms they are seeking to effect.

It is, nevertheless, true that the Nihilist movement gives rise to the question: To what extent does Russia need reform? In the countries of Western Europe, the progress towards liberty has been the work of time. France, for example, passed by degrees from the barbarous to the feudal state, from feudalism to monarchic unity, and from monarchy, which was more or less absolute, to constitutional monarchy. The political evolution of all countries must, it is obvious, be accomplished by a similarly gradual process. The ancient invasion of Russia by the Tartars, had the effect of destroying the first elements of social progress in that country. For a long time after that invasion the oppressed people remained inert, while despotic government was established without opposition, on the Asiatic model, and all power—religious, moral, political, and economic—became centred in one supreme authority. As a consequence of this abnormal development of autocracy, there is a want of orderly distinction between the various classes of society. The nobility are regarded as officials by reason of their noble birth; the clergy lack dignity as well as religious independence; and neither the aristocracy nor the citizens occupy their rightful position in the State. Under such circumstances Russia cannot yet be regarded as ripe enough for a constitutional monarchy. At the same time, there is pressing necessity for many reforms, such as the grant of a certain degree of freedom to the press, the concession to the people of the right of public meeting, and the establishment of a clear separation between the judiciary and the administration. In short, it seems necessary to say to the Czar of Russia in the words of Tacitus—*Imperaturus es hominibus qui nec totam servitutem pati possunt nec totam libertatem.*

EDUCATION, LITERATURE, AND ART.

THE PUBLIC SCHOOLS AND RELIGIOUS EDUCATION.

EDITORIAL.

Andover Review, Boston, January.

THIS subject is of growing importance. Its practical difficulties are constantly increasing as the population becomes more heterogeneous. Differences of opinion about it seem to threaten the very existence of the school system. Any discussion of the subject, even among Protestants, brings out conflicting and confused views concerning the function of the schools in respect to religious education.

That the schools do not, as a matter of fact, provide a sufficient religious education, is acknowledged by all those who think that children should be taught in the Christian religion. But it is also true that the schools would not afford adequate religious instruction, even if they should attempt the utmost that comes within their reasonable right in this respect. If the strongest advocates of religious teaching should define the extent to which it is permissible in public schools, specifying subjects and methods, they would have to admit that the children, even then, would not be thoroughly or even adequately instructed. There is a vague notion, that although the schools do not, yet they can, or should, or will teach religion, and therefore there is little systematic effort to that end, beyond the rather desultory teaching of the Sunday-school.

Now, in the first place, there need be no question about the right of the State to teach Christianity in the schools. The real question is, how much it may teach, and in what way? But quite as evidently, it may not teach the tenets and doctrines which are peculiar to any sect. What, then, do all

* The first paper appeared in the LITERARY DIGEST of January 17, p. 316.

Christians accept? They all accept the Bible. They all agree that the Bible is the source of correct knowledge concerning Christianity. Therefore the Bible may be read in the schools. But it must be read without comment, for comment is interpretation. The State has the right to insist on the reading of the Bible, even if objection is made, although it may be expedient under strong opposition to relinquish it. There may, also, be the use of the Lord's prayer, or of other simple prayers which are according to the spirit of the Gospel. And there may be the singing of hymns, provided they do not involve a definite theology. No one would contend that these, although they have a certain value and impression, provide religious education such as children need. The studies of primary and grammar schools, in which nearly all children remain till the age of fourteen, have so remote a relation to religion, that they may be said to have none. In higher schools, certain studies, such as history and moral philosophy, include some reference to Christianity. The history of the Puritan founders of our nation, and of the causes which brought them to this country, the history of the Protestant reformation, are so much a part of secular history, that it would be absurd to ignore them. And ethics cannot be entirely separated from some of the precepts of Christianity. But the amount of religious instruction which would be provided through these more advanced studies of the public schools, is a small part of that which is needed. We do not see how the State would be justified in attempting more than this general teaching concerning religion. And to so much as this we believe there is likely to be little opposition. The Catholics, for example, complain, not that there is so much religion in the schools, but so little. The schools, they say, are godless. Their real objection, probably, lies at another point, namely, the tendency of daily mingling with children from all classes and churches to weaken allegiance to the Catholic Church. But this Americanizing, as it is sometimes called, is one of the principal objects for which the system exists, and is one argument in its favor.

The amount of Christian instruction which is, or may be, provided by the schools, is not enough, and, in no proper sense of the term, can it be considered the religious education which is needed.

The real and practical question is, therefore, how a more definite and thorough education in the truths and realities of the Christian religion may be made general. We must turn away from the schools, not because they have failed in this respect, but because, except in a limited degree, it is not their function.

A possible method is the establishment of schools by the great Christian denominations, which, like existing parochial schools, should provide both a secular and religious education. In that case a common fund, raised by taxation, would be divided *pro rata*, and the State, contrary to the Constitution of the United States, would be supporting establishments of religion. And if the entire support of the schools were laid on the churches, there would be no guarantee that a suitable secular education and a training for citizenship would be provided. The State, also, would do itself an injury by separating children into groups and classes. The public school is one of the most important agencies of a democratic State.

Another course is to leave things as they are, depending chiefly for religious instruction on the home and the Sunday-school and other voluntary agencies for religious teaching. In all probability this course will be followed, at least for the present. For children who live in Christian homes, and attend Sunday-school, the arrangement is a good one, but it makes no provision for those less favorably situated.

There is still another method by which more may be accomplished than is possible on Sunday alone. Some systematic religious instruction may be provided during the week. The first difficulty would be to gain the time necessary. The best

hours of the day are monopolized for the public schools. But if definite and satisfactory arrangements for religious instruction could be made, some of this might be surrendered. Indeed, we think there are other reasons for the surrender of part of this time. Children spend too many hours over their text-books. Time is needed for manual training in trades and skilled arts. We hope the good day is coming, when the public schools will have single sessions of three or four hours in the morning, and the rest of the time will be at the disposal of families and churches to train children in the things which are practical, useful and religious. Some agreement among Protestants might be reached as to religious teaching outside the schools, if time could be assigned for that purpose. Christian unity may yet be hastened by the necessity of giving children a better religious education than the schools can provide, and by the necessity of preserving the schools for the secular education of children from all classes and churches.

MUSIC, OR THE TONE POETRY.

JOHN VANCE CHENEY.

Overland Monthly, San Francisco, January.

THE growth of music has been slow and toilsome; it was the last plant of art to come into full flower. We are largely indebted to the poets for its advancement. To make a new hole in the flute, to add a string to the lyre, for the better expressing of some fresh gush of genius, was once a perilous experiment. It required courage as well as skill and enthusiasm; for the innovation was often condemned, and the rash inventor bidden to resume the old instrument and the old tune.

The details of this long struggle, the introduction of notation, of the time-table, of printing; the successive improvements of instruments—for example, the step from the dulcimer to the harpsichord, from the harpsichord to the spinet, from the spinet to the piano; the composers who, one after another, enlarged the work of their predecessors—these I pass with a glance. The labors of the Provençal poets, of the monks of the middle ages, the conflict of secular and sacred song—I pass all this, too, with but a word for those early masters of the sixteenth century, the heralds of the greater masters of the eighteenth century, giants of the art and fathers of our modern music.

Italy and Germany long had the lead, but England was one day to enter the lists with a vigor of her own. Shakespeare's songs and Milton's masques were set to Italian music; but it was with the thoroughly English Purcell, born in 1688, that music began in England a series of victories.

Early in the eighteenth century two great composers appeared, George Frederick Handel and Johann Sebastian Bach. The work of these geniuses and their contemporaries and successors is our inheritance. Have we a right notion of what this work is?

The most gifted writers offer their homage to music. They find it a source of perpetual power, a fountain of life. What were the Reformation without the man so filled with music, that for one of his hymns Frederick the Great could find no lesser name than "God Almighty's Grenadier March." The tributes of the leading minds to music are of much greater importance to us than the discussion of technical details.

Milton, like Luther, was more than a lover of music; he was a musician. In his verse the musician is wont to move, step by step, with the poet. "At a Solemn Music" is a stream of harmony, justifying the title, "Organ Voice of England,"

Where the bright seraphim in burning row
Their loud uplifted trumpets blow,
And the cherubic host in thousand choirs
Touch their immortal harps of golden wires.

Says Cardinal Newman: "There are seven notes in the scale; make them fourteen; yet what a slender outfit for

so vast an enterprise! What science brings so much out of so little? Out of what poor elements does some master create his new world!"

Intellect, be it observed, must go to creation, to the creation of a "new world." Metaphysics only has an excuse for not seeing a truth plain as that in Hegel's saying, "Intellect and emotion are two inseparable elements of spirit"; and yet the hard judgment, the wisdom, underlying the emotion, in great music is often not so much as suspected. To glance at Beethoven's face is to see that he is a strong man; one of the giants of mind. Brain, the creative power, fairly stares from it. It is the face of one who has confronted life in all its aspects.

Music is universal in its ministry; rare is the time, place or condition that it may not serve. There are individuals without music; but we have no record of a nation destitute of it. Nature is all music; earth, sea, and air sing their numberless songs and play their myriad instruments forever; but it is in the soul of man that are to be heard the ravishing melodies, the divine harmonies. Shakespeare can pronounce the curse on him whose ears are closed; for the blessing on him that has ears to hear, even Shakespeare has no language.

SHAKESPEARE'S UNCANNY CHARACTERS.

LOUISE E. FRANCIS.

Education, Boston, January.

SHAKESPEARE grasped and used all material from the lowest to the highest. He could picture the grand and noble in human nature as well as any man, yet he did not stop there: he looked on the back streets of human nature for the glow-worms and into the deep woods for the strange-fires. These strange lights are the ghosts that haunt the churchyards, spirits that melt into thin air, howling, deformed monsters, fairies whose saffron wings upon the flowers diffuse honey-drops; "black and midnight hags that deform the body and kill the soul;" elves that hang in every cowslip's ear; cunning fools, awkward clowns, and merry spirits that sing,—

"Where the bee sucks, there suck I:
In the cowslip's bell I lie;
There I couch when owls do cry.
On the bat's back I do fly
After summer merrily.
Merrily, merrily shall I live now
Under the blossom that hangs on the bough."

Let us put on our twilight thoughts and consider these strange fox-fires.

Witches occupy quite a prominent place. We find "the weird sisters" in many of his plays, *Tempest*, *Hamlet*, *Merry Wives of Windsor*, *Comedy of Errors*, *Othello*, and *Macbeth* being among the number. In *Macbeth* the witches' true character is set forth in a clear light. Their introduction is amid the warring elements of nature, and the vivid lightnings and strange wild language of the thunder, correspond well with the dark deeds and strange words of the three witches. The raging storm has brought them together on a blasted, barren spot, where they await the coming of *Macbeth*.

The two Scottish generals, *Macbeth* and *Banquo*, are startled at their strange appearance, and *Macbeth*, who is first to address them, is hailed by the first witch as *Thane of Glamis*, while the last salutes him with "All hail! King that shall be hereafter." This greeting amazed *Macbeth*, for to such titles he had never aspired; and besides it would be impossible for him to become King, while the King's sons lived. Then to *Banquo* they said, "Lesser than *Macbeth* and greater; not so happy, yet much happier"—and even as they spoke vanished into thin air.

Influenced by his wife, *Macbeth* kills the reigning king, so that the flattering prophecy might be fulfilled. But the witches' words still haunted him, and he resolved to kill Ban-

quo and his son. He succeeds in killing the father, but the son escaped. Then indeed he felt that the witches' forecast, that *Banquo's* children should reign after him, would be fulfilled. He seeks them again to hear the worst. After parleying, they give it to him. They show him a long procession of kings of *Banquo's* posterity, and when he asks "Is this so?" the witches assure him it is. He curses them and goes forth upon his downward career, a witch-haunted coward to the end of his dishonored career.

From these ugly witches, turn we to the merrier pranks of the fairies, among whom there is none better known or with more admirers than the knavish *Puck*. *Oberon*, the king, and *Titania*, the queen of fairies and all their train are interesting; but we turn to *Bottom*, the weaver, around whom clustered the most notable acts of the fairies. *Bottom* was a strange compound of profound ignorance and omnivorous conceit. He wanted to take every part in the play. The world has had more than one *Bottom*.

Oberon and *Titania* quarrelled, and he, to torture the fair queen, resolves that she should fall in love with some vile object. So he squeezed on her sleeping eye-lids the juice of the little flower, *love-in-idleness*, which has the power, when thus applied, of causing the sleeper on awaking to fall desperately in love with the first object that meets the eyes. *Wicked Puck*, knowing this, says of *Bottom*, "This fellow shall be *Titania's* true love." He puts on *Bottom* an ass's head, and causes him to awaken *Titania* with a song. Her eyes are enthralled, so that his ugliness becomes radiant beauty, and she loves him madly, and puts all her fairy train at his service.

We can no more than mention the ugly, deformed, misshapen monster *Caliban*—noted, but far from beautiful.

Of ghosts, that consort for aye with black-browed night and leave their graves all gapin' wide, Shakespeare has made effective use—notably in *Richard III*. The scene on *Bosworth Field* on the night before the battle, is made very strong by these ghostly visitants to the rival commanders. To *Richard* they presage vengeance and defeat, while to *Richmond* they are full of promise and victory. *Richmond* goes to the battle with confident courage, but *Richard* bids his forces, "March on, if not to heaven, then hand in hand to hell."

After the battle *Richmond* is proclaimed King, and with pious fervor exclaims, "Well may man and angels cry, 'Great God of Heaven, say, Amen to all!'"

SCIENTIFIC.

KOCH'S TREATMENT OF TUBERCULOSIS.

SIR MORELL MACKENZIE.

Contemporary Review, London, January.

NOW that the smoke of the tremendous salvo of journalistic artillery, with which the announcement of Professor Koch's discovery was received, is clearing away, it is becoming possible, in the words of Matthew Arnold, to "see things as they really are," and to form some kind of a forecast as to the issue of this latest phase in the war of medical science against disease.

It is unfortunate that the new treatment should generally be spoken of in this country as the "Consumption Cure," for that is just what it is not. The beneficial effects of the remedy have, so far at any rate, been much less marked in consumption than in other forms of tuberculous disease.

Consumption is one of a group of diseases which, differing widely from each other in their outward and visible signs, have this one point in common, that they are all of tuberculous origin. *Tubercle* is a peculiar formation, different from anything that is found in the body in a condition of health. It is, in fact, a new growth, which first becomes visible to the naked eye as a tiny nodule, grey in color and of a cartilaginous hardness. The life-history of the individual tubercle varies,

according to the nature of the tissue on which it has quartered itself and on other circumstances.

To Koch belongs the credit of the discovery that tubercle was caused by the action of a microscopic organism, the *bacillus tuberculosis*, whose name is at present in all men's mouths. This tiny parasite, which measures about one ten-thousandth of an inch in length, is in shape like a little rod; it burrows in the tissues like a mole, turning up its mound of "grey granulations" wherever it is at work. When it finds food to its liking, it multiplies with great rapidity. Fortunately for the human race, it can flourish only in a suitable soil; in a perfectly healthy body it finds itself in the position of Polonius at supper, "not when he eats, but when he is eaten." For among the living elements of the body, there are cells called "phagocytes," which play the part of sentinels, arrest all suspicious germs and "Mak sicker" that they shall cause no further trouble by eating them.

According to Koch the fluid is, in the first case, "an indispensable aid to diagnosis." To put his teaching in the form of an aphorism: No reaction, no tubercle. With regard to the remedial effect, he says it does *not* destroy the bacilli, but only the tissue in which they are embedded. In some parts the diseased tissue "becomes necrotic," and is "thrown off as a dead mass"; in other parts it seems to melt away. But it must be clearly understood that in these masses of dead tissue, living bacilli may remain, and "may possibly enter the neighboring still living tissue." This, especially when taken in conjunction with the fact that it is, as a rule, only when the disease is situated at the surface of the body that the dead mass can be "thrown off" without the aid of surgery, in itself constitutes a very serious limitation of the curative power of the new remedy.

There can be no shadow of doubt that in Koch's fluid we have an agent of tremendous power. Only those who have seen the effect of the injection of a minute quantity of it, can have any conception of the physiological earthquake which it causes. The statement attributed to Pasteur, that no snake venom, if administered in such small doses, could produce such effects, is no exaggeration. The fluid has a true elective affinity for tubercle. Neither on cancer, or any other disease, has it any effect at all. The power of the new remedy for evil, if rashly used, is undeniable, and I am disposed to think that its potency for good, within certain limits, is not less conclusively proved.

To sum up, I believe that Koch's fluid is an agent of the highest possible value for the *detection* of tubercle; a remedy of great potency for certain of the slighter manifestations of tuberculosis; a palliative for some of the distressing symptoms of the severer forms of the disease, and a deadly poison in advanced or unsuitable cases. Probably when more is known as to its mode of action, it will be possible to do more good by its means with less risk of harm than at present; especially when practitioners shall have learnt to combine surgery and other methods of treatment with it to the best advantage.

One obvious defect in the treatment is, that whether or not it cure the disease actually present at a given time, it leaves the patient just as susceptible to tuberculosis as he was before. Hence there are endless possibilities of relapse. Possibilities of the utmost value to humanity are, however, in view; for, after a time, we may not only be able to cure consumption, but to prevent it in the way vaccination protects against smallpox. Dr. Koch has succeeded in making guinea-pigs invulnerable to tubercle, and this happy result may yet be attained by him in the case of man.

I have said nothing as to the probable nature of the remedy, and in accordance with the advice of the wise man who observed that "you should never prophesy unless you know," it might be well to leave the matter alone. But from what has been ascertained of the effect on bacilli of the chemical substances which they themselves produce, I think it likely that Koch's fluid contains one or more of those poisons.

DEEP-SEA FISH.

Cornhill Magazine, London, December.

THE average soundings in the open Atlantic give a depth of two or three thousand fathoms. The sun's rays illuminate this mass of water to a depth of two or three hundred fathoms only. The greater part of the ocean bed is thus pitch dark. But light and life do not cease together. Living creatures, whose ancestors were developed in the upper strata of the sea or on the shore shallows, have migrated slowly downward, generation after generation, as population above them pressed them hard, and have adapted themselves meanwhile to their altered conditions. How far down in the sea life can be supported we don't yet know with certainty, but it is settled that, in spite of Schopenhauer and Mr. Mallock, some species find life worth living at a depth of over three miles from the surface. If it were only the darkness they had to endure, that would be bad enough; but what must prove far more trying to a sensitive nature is the extraordinary pressure of the superincumbent mass of waters. Those persons who have gone down into the great deep in a diving bell, must surely have noticed how very unpleasant this sense of compression becomes, often to the extent of making blood spurt in little outbursts from the mouth and nostrils. To meet such extra pressure, the deep-sea fish have had to be specially organized, and one indirect result of this special organization led to the first suspicion of the existence of life at these abyssal depths, long before the days of *Challenger* expeditions and profound bottom-dredging.

For in mid-Atlantic, sundry unknown and odd-looking creatures were, from time to time, picked up, floating about dead, which, though frequently differing from one another in other respects, agreed as a rule in two curious and, at first sight, seemingly incomprehensible particulars. For one thing, even when quite fresh and recently killed, they seemed so loosely knit together, that they tumbled to pieces like mummies at the slightest touch. In the second place, they had almost always come to their death by their own greediness, in the partially successful attempt to swallow and digest a brother fish at least as big as themselves.

From such data the ingenious ichthyologist of the day deduced the not very obvious conclusion, that these hapless victims of their own misguided appetite must really be inhabitants of the very profoundest abysses. As Dr. Günther clearly explains it, a fish organized to live at a depth of five to eight hundred fathoms comes across another, as big as himself, organized to live at a depth of three to five hundred fathoms, about the border-land of their respective zones: fish number one seizes in his jaws fish number two, and endeavors to swallow him alive, or enclose him in his patent extensible stomach; but the struggles of his victim carry him out of his depth—only the other way on—into a higher layer of water, to which its organs and tissues are very ill adapted. Under the diminished pressure the gases expand, and the fish rise like a balloon to the surface.

There is another difficulty. Vegetation cannot exist without light, and as all animals live directly or indirectly on vegetation, it appears incomprehensible that life can exist where light never penetrates. The answer is that animals manage to live by preying on other animals which belong to the upper strata, just as polar creatures depend for their support upon the swarms of pelagic or open-sea animals carried toward the frozen regions by warm currents. In like manner, the deep-sea fishes live upon the organisms which fall to them continually from the topmost strata. The surface of the sea is alive with vast swarms of minute organisms, both plants and animals, and the *Challenger* investigations have shown conclusively that showers of these keep dropping day and night like manna from heaven, supporting a whole deep-sea fauna of fish and crustaceans, and nameless creeping-things, which are in their turn preyed upon by the more predaceous of their own numbers.

The queerest thing about deep-sea creatures is their arrangement for vision. Fish that live at very great depths have either no eyes at all, or enormously big ones. Indeed there are two ways you may get on in these gloomy abysses—by delicate touch organs, or by sight that collects the few rays of light due to phosphorescence or other accidental sources. Down to the depth of two hundred fathoms, the eyes get constantly bigger and bigger. Beyond that depth, small-eyed forms, with long feelers, developed to supplement the eyes. Lower still we find functionless eyes and in the most confirmed abyssal species the eyes have disappeared entirely.

But many deep-sea fish have a curious system of hollows in the skull or along a line on the body, in which they secrete a mucous slime; and not only are they thus rendered visible, but they are further furnished with two sets of organs buried in their skin and abundantly supplied with nerves, which seem to be organs for the production and perhaps also for the perception of phosphorescent light. On the subject of these curious mechanisms, however, science has not yet said her last word.

All of these abyssal types have at some time sunk from a higher level, they have literally gone down in the world, yet in their own way they show a marvellous adaptation to the conditions of their environment. The struggle for existence is, moreover, just as keen in the lowest as in the higher walks (or swims) of life; you can't get on, be it even as a crossing-sweeper, without ingenuity, cunning, strength, adaptability, unscrupulousness, force, and an unblemished moral character.

ANIMAL IMMORTALITY.

NORMAN PEARSON.

Nineteenth Century, London, January.

IS there any living existence in store for the lower animals after physical death?

As soon as the Darwinian doctrine of the physical evolution of man from lower animal forms became firmly established, it was inevitable that the principle of that doctrine should be applied to his mental development. The controversy on this point is still at an early stage; but the evolutionist view is concisely expressed by Dr. Romanes, who asserts that the minds of animals must be placed in the same category as the mind of man; and again, that for the evolutionist "there must be a psychological, no less than a physiological, continuity throughout the length and breadth of the animal kingdom."

Evidently, therefore, the question of animal immortality acquires a new and important interest, from the fact that it is inseparably interwoven with the question of the immortality of man. It is quite possible, of course, to deny, as many scientific men do, the immortality of the human soul; and such a denial, whether correct or not, certainly cannot be refuted. But if we accept the immortality of the human soul, and *also* accept its evolutional origin, how can we deny the survival in some form or another of animal minds? If mind and body perish together, there is nothing more to be said. If, however, we regard mind as something more than a temporary property of the bodily organism, we cannot in the same breath affirm and deny its evolution. We cannot legitimately declare that man's mind has been evolved from a series of lower animal minds, but that the necessary continuity of the evolutionary process is broken at every joint by the extinction of each member of the series at the death of the animal to which it has belonged.

Clearly, therefore, on this view, animal minds must survive the physical death of the animal, and undergo a further evolutional development. But how?

There are some strong *prima facie* grounds for believing in some sort of future existence for animals.

The difference in mental power cannot be measured so pre-

cisely, but there is a corresponding approximation in this respect between the lowest men and the highest animals; and such difference as does appear is a difference rather of degree, than of kind. And yet, according to current opinion, on one side of this division is immortality, on the other extinction. Eternal life for the bushman, eternal death for the fox terrier!

Whatever the precise nature of an animal mind may be, it is at any rate a force complex of great power and of high capabilities. And if millions of such minds are annually destroyed (at least as *minds*) instead of being utilized, any belief which we may cherish as to an intelligent control of the universe must receive a severe shock.

Possibly, however, some method may be found of reconciling a strong reason in favor of animal immortality with a satisfactory means of effecting such immortality.

Dr. Weissmann, in his "Essays upon Heredity," contends that hereditary transmission of both physical and mental qualities is effected by means of certain cells which he calls "germ cells." If this is so, there is a strong *prima facie* probability that the germ cell contains a mental element.

Without attempting to discuss the nature of mind, I will borrow from Professor Clifford, and call mind, in its elementary form, "mind-stuff." Neither the physical nor mental part of an animal can develop without a suitable environment, including, of course, the possibility of proper nutrition. As the animal derives its physical nutriment from the matter of its environment, so we may suppose it to derive its mental nutriment from the environing mind-stuff. The analogy, moreover, may be carried a step further. The higher animals are incapable of forming protoplasm for themselves out of inorganic materials, and depend ultimately for physical nutrition upon the formed protoplasm, fashioned by the lower organisms of the vegetal kingdom. Similarly, it may well be that in the higher animals, the moral element of their nature is built up of the mindstuff structures of lower organisms whose physical life is over. The human soul is no exception to this rule, and we must regard it as being to a great extent a complex of lower animal mind-structures grouped into a higher unity. But inasmuch as at this stage self-consciousness appears, it seems impossible that the human soul can, in its turn, undergo any further grouping. This view, then, enables us to accept the belief in animal immortality.

The possibility of the human soul being evolved on these lines is contested on two grounds—the one philosophical, the other theological.

The philosophical objection, at first sight, seems one of some weight. The very essence of the human soul seems to be its self-consciousness—its apprehension, that is to say, of its own existence as a personality or ego. Though it is extremely difficult, and perhaps impossible, to form an accurate idea of an animal's mind, so far as we can judge, it does not seem possible to ascribe to the lower animals any such self-consciousness as exists in man. Now, since self-consciousness is a necessary quality of the human soul, such a soul cannot be composed of mind-structures which have not attained to self-consciousness. Upon this point, however, there is a good deal to be said.

With regard to the ego, it is by no means certain that our ordinary conception of it is correct. We are accustomed to think of the ego or personality as something *totus, teres atque rotundus*, a complete indivisible unity, a supreme monarch without a rival.

Recent researches, however, have thrown considerable doubt on this view, and seem to indicate that the unity of the human consciousness is not one of its fundamental attributes; and the apparent monarchy begins to look suspiciously like a confederation. From the latest researches it seems, not only that the ego for the time being is simply a resultant of the energies of the organism, and the structural condition of their operation;

but, further, that it is not necessarily the best ego of which the organism is capable.

Practically it is the self in man, by whatever name we call it, which is commonly supposed to survive the grave. When it is found that each human organism has, not one self, unaltered and indivisible, but a variety of distinct selves, each displaying an equally complete unity, the conclusion is almost irresistible that self is not imposed from without, but springs up from within, and is a manifestation of the mind-structure of the human organism along the line, for the time being, of least resistance.

The theological objection to which I have alluded is, that man's being comprises an element which differentiates it generally from any animal's being. This element is said to be the spirit, and man's nature is regarded as tripartite, being composed of body, soul and spirit. Of this doctrine of the spirit Mr. A. R. Wallace has lately propounded a sort of scientific parody. But this doctrine is evidently a theological invention and hardly more discredited by the criticisms of its opponents than by the arguments of its friends.

THE CAUSE OF REFRACTION.

HENRY M. PARKHURST.

Sidereal Messenger, Northfield, Minn., January.

AT the meeting of the Astronomical Department of the Brooklyn Institute, on Nov. 10, 1890, the writer exhibited the following diagrams, to demonstrate that refraction

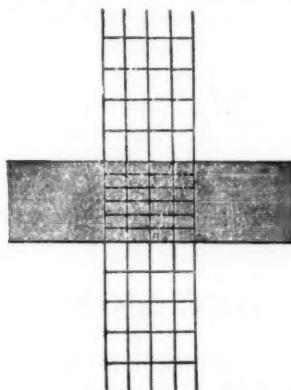


FIG. 1.—RETARDATION OF WAVES.

of light is caused solely by the change of the wave lengths, in passing into a more or less dense medium.

In figure 1 a pencil of rays, consisting of successive waves, strikes perpendicularly upon the surface of a denser medium. The effect is to shorten the wave length in a certain ratio. When the light reaches the rarer medium again, the waves

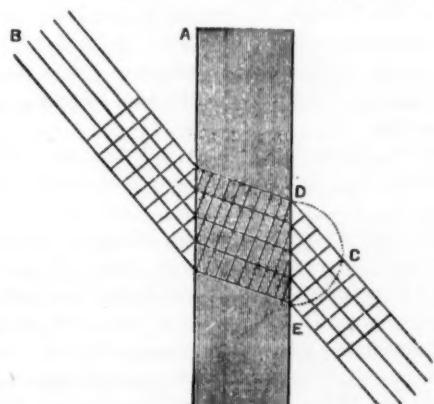


FIG. 2.—REFRACTION OF WAVES.

are restored to their original length. That this is so, and that it is the cause of refraction is shown in the following figures. The pencil is supposed to be magnified at least a thousand

times, or each thousandth wave may be supposed to be represented.

In figure 2 the pencil of rays strikes obliquely upon a denser medium. The end of the wave which strikes first is shortened in the same ratio as before. The line of division runs rapidly along the edge, the portion of the waves within the glass being parallel and near together, and the portion outside the glass being parallel and at their original distance, consequently the wave swings around, as shown. The opposite effect is shown upon emerging from the glass.

In figure 3 the amount of the bending or refraction of the

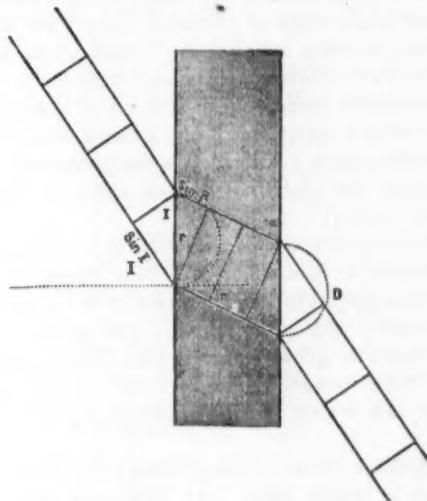


FIG. 3.—LAW OF SINES.

ray is shown to follow the well-known law that the sine of refraction is proportional to the sine of incidence. The angle of incidence is represented by I , and making the width of the pencil at the surface of the glass radius, the sine of the incidence is represented by the end of the wave outside the glass, marked sine I , the opposite angle being manifestly equal to I .

Again, the angle of refraction is represented by r ; and employing the same radius as before, the sine of refraction is represented by the end of the wave within the glass, marked sine r , the opposite angle being manifestly equal to r . Since the shortening of the wave length evidently produces exactly the observed amount of refraction, and explains the well-

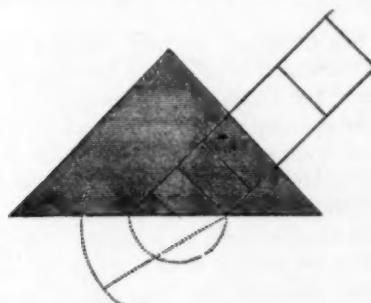


FIG. 4.—TOTAL REFLECTION.

known law, it is reasonable to conclude that it is the sole cause of refraction.

The same principle also applies to the emergence of the ray. Since in emergence the outer angle of the rays must be a right angle, it must be situated in the dotted semicircle shown. See Euclid, Book III., Proposition 31.

In passing through a prism, it sometimes happens that the extension of the wave-length carries it outside of this semicircle, as shown in Fig. 4. The extension of the upper end of the wave not only swings the ray around parallel to the face of the prism, but beyond that; so that the ray is forced back into the prism. In this case there is a total reflection of the light at that surface, it being impossible for a single ray to emerge.

NEW CHAPTERS IN THE WARFARE OF SCIENCE.

XL.—FROM BABEL TO COMPARATIVE PHILOLOGY.

ANDREW DICKSON WHITE, LL.D., L. H. D.

Popular Science Monthly, New York, January.

PART I.

AMONG the sciences which have served as entering wedges into the heavy masses of ecclesiastical orthodoxy, to cleave it, disintegrate it, and let the light of Christianity into it, none perhaps has done a more striking work than Comparative Philology. It is the only science whose results theologians have at last fully adopted as the result of their own studies.

In the very beginnings of recorded history we find explanations of the diversity of tongues based upon supernatural intervention. The "law of wills and causes," formulated by Compte, that when men do not know the natural causes of things, they simply attribute them to wills like their own, is here fully exemplified. A theory is thus obtained, which provisionally takes the place of science, and this theory is very generally theological.

As the diversity of tongues was felt to be an inconvenience, it was attributed to the will of a Divine Being in anger; and to explain this anger, it was held that it must have been provoked by human sin. Out of this conception explanatory myths and legends grew naturally and thickly; and of these the earliest form known to us is found in the Chaldean accounts. We see it first in the Chaldean legend of the Tower of Babel.

The inscriptions recently found among the ruins of Assyria, have thrown a bright light into this and other Scriptural myths and legends, and given us these traditions more nearly in their original form than they appear in our own Scriptures.

The Hebrew story of Babel combined various elements. By a play upon words, such as the history of myths and legends frequently shows us, it wrought into our fabric the earlier explanations of the diversities of human speech and of the great ruined tower of Babylon. The name Babel (*bab-il*) means "Gate of God" or "Gate of the Gods." All modern scholars of note agree that this was the real significance of the name; but the Hebrew verb which signifies to confound resembles the word Babel, and out of this resemblance came to the Hebrew mind an indisputable proof that the tower was connected with the sudden confusion of tongues; and this became, through our sacred books, part of our theological heritage. (See Genesis xi: 1-9.)

The legend has been but slightly changed from the earlier Chaldean form, in which it has since been found in the Assyrian inscriptions. Its character is very simple. To use the words of the most eminent English-speaking authority, Prof. Sayce, of Oxford, a clergyman of the Church of England, "It takes us back to the time when the gods were believed to dwell in the visible sky, and when man, therefore, did his best to rear his altars as near them as possible." And the eminent professor might have added, that it takes us back also to a time when it was thought that Jehovah, in order to see the tower fully, was obliged to come down from his seat above the firmament. In the earlier form of the Chaldean legend, the gods, assisted by the winds, overthrew the work of the contrivers and introduced a diversity of tongues.

There is substantial agreement among leading scholars that the tower was actually erected primarily as part of a temple, but largely for the purpose of astronomical observations, to which the Chaldeans were so devoted, and to which their country, with its level surface and clear atmosphere, was so well adapted. As to the real cause of its destruction, one of the inscribed cylinders found in recent times says:

The building, the Stages of the Seven Spheres, which was the Tower of Borsippa, had been built by a former king. He had completed forty-two cubits, but he did not finish its head. During the lapse of time it had become ruined; they had not taken care of the exit of the

waters, so that rain and wet had penetrated into the brick-work; the casing of burned brick had swollen out, and the terraces of crude brick are scattered in heaps.

To account for the confusion of tongues, there is a Hindoo, a Mexican, and a Greek legend, and still another form advanced by Plato; all of which more or less closely resemble the Chaldean and Hebrew forms, which have most affected Christendom.

Closely connected in its effects with this Babel legend was that of the naming of the animals by Adam. These and other indications of language, which in passing through the Jewish mind became monotheistic, supplied to Christian theology the germs of a sacred science of philology. These germs developed rapidly in the warm atmosphere of devotion and ignorance of natural law which pervaded the early Christian Church; and so there grew a great orthodox theory of language, strong and apparently firm, which has lasted throughout Christendom for nearly two thousand years.

There did indeed come into human thought at the very earliest period some suggestions of the modern scientific view of philology; but they have been quickly swallowed up in the overwhelming wave of prevailing orthodox theory. The received doctrine of the Church was that the language spoken by the Almighty was Hebrew; that it was taught by him to Adam, and that all the languages on the face of the earth originated from it, at the dispersion attending the destruction of the Tower of Babel.

The vowel points in the Hebrew language were not adopted until at some period between the second and tenth centuries; but the early Church accepted this as a part of the great miracle—as the work of the right hand of the Almighty; and never until the eighteenth century was there any doubt allowed about the divine origin of the rabbinical additions to the text. Upon this little point opened the series of battles between Theology and Science, which finally ended in the complete triumph of the latter.

How this came about will be shown in the second part of this article.

RELIGIOUS.

THE INNER LIFE IN RELATION TO MORALITY: A STUDY IN THE ELEMENTS OF RELIGION.

J. H. MUIRHEAD, M. A.

International Journal of Ethics, Philadelphia, January.

AS in physical science we are told that no molecule really touches any other, or is solid with it, but oscillates in a free field which belongs to itself alone, so there is a sense in which the individual man, in the last analysis, has an inner field of life which is proper to himself alone. The pivot of this inner life is the thought of himself as a part or member in a universal order—a thought which W. K. Clifford, in his "Lectures and Essays," calls "cosmic emotion"; the emotion which is felt "in regard to the universe or sum of things viewed as a cosmos or order."

My object in this paper is to answer four questions:

First—What the thought I have mentioned is or ought to be.

It is undoubtedly true that in the minds of many, in recent times, a shadow has been cast over this aspect of our lives. The cause of this is to be sought for in the fact that we live in an age of transition. In the less sophisticated ages of the world, which are sometimes called the "ages of faith," the relations of men to the order of nature and the government of the world were depicted in forms which Matthew Arnold called "fairytales." The inevitable progress of thought has destroyed these forms, and little success has hitherto attended the attempts at reconstruction. The pale theism which Carlyle called "the faintest possible," the barren mechanism of materialism which

he called the theory of an "absentee god," pessimism itself, which its author so triumphantly put forward as the solution of the riddle of the world, have had their day, and ceased to be. The result of many of these and similar failures has been to beget in the minds of many a rooted aversion to every hint at a cosmology. No light, they hold, is likely to be shed on our daily lives from the contemplation of the order of the universe as a whole.

But the view of the world which is most characteristic of the time in which we live, so far from being "naturalistic," irreligious and non-moral, has in reality laid the foundation for an entirely new attitude of mind towards the cosmos at large. When Kant declared in his celebrated saying, that there were two things which he contemplated with ceaseless awe, "the starry heavens without and the moral law within," he was not merely alluding to two objects which overpower the imagination. He was thinking not so much of the vastness of the one or the sublime suggestions of the other, as of each in its own sphere the type of a cosmos or system of related laws. If no other cosmic emotion were possible than that to which Kant refers, that itself would be of value. But our inner life refuses to be content with this. It demands a higher point of view. The cosmic principle, clothing itself in the twofold garb by which we know it, which we may call reflecting the natural and the moral cosmos, is the ultimate object of the emotion I began by describing as the inner life.

Second—What are some of the forms which the feeling roused by this cosmic emotion takes.

First and foremost, this feeling brings with it that which lies at the root of all religion and has sometimes been used to define religion—the sense of dependence. By this I mean the feeling that accompanies the knowledge that we did not make ourselves—that we are born into and supported by a world which our individual wills did not make.

As it is the vagueness with which the great forces of nature and human life are conceived and the ignorance of their laws which turn the sense of dependence into fear and superstition, so the growth of knowledge turns fear into confidence and reverence. Strange parallelisms are spelt out between the law of nature and the moral law. The laws of conscience, of nature and the State are seen to hide beneath them a certain beneficence of their own. By obeying them, the religious man realizes that he obeys the laws of his own life. He is reverencing himself in reverencing them. This is the second form of the sense of dependence. In weakness and failure two other forms of the cosmic emotion I am describing emerge. When that failure is the result of not doing one's duty, there come remorse, self-contempt, despair, which, in considering that a universal system of law and order has been outraged by one's conduct, become repentance and contrition.

Third—What are some of the special relations of the cosmic emotion to social morality.

The faculty of relating ourselves to the world in its widest, which is also its deepest, aspects, with its appropriate feelings, is a side of our mental and emotional life which we must feel ourselves bound to cultivate, if we own to the duty of self-culture at all. This side of our life is not independent of ordinary every-day duty, nor ordinary duty independent of it. The way of looking at our life I have tried to describe, sets before us an end common to us with all other men and with the system of the world as well, by our contribution or failure to contribute to which, we stand condemned or acquitted before the tribunal of our own soul. Morality is thus raised to a higher power; it passes from "mere morality" into "morality touched with emotion," and thus becomes a species of religion. But not only is morality thus enforced, but its contents are enriched by the addition of new virtues, among which may be named resignation and religious tolerance.

Fourth—What practical means may be suggested under modern conditions for the cultivation of cosmic emotion.

The question bristles with difficult points, which ought not to be discussed at the end of this paper. There are many with a minimum of faith in the *dogmas* of the churches and chapels, who can still appropriate so much of the spirit of the original institution, as to make it well worth their while to attend the services of the churches. I neither recommend nor dissuade from this practice. Those who cannot under any circumstances make up their mind to go habitually to church or chapel, can find profit in reading books which are in the best sense religious—Plato, Marcus Aurelius, and the Stoics generally, not neglecting the great Jewish and Christian Scriptures, Thomas à-Kempis, Jeremy Taylor, and Butler's Sermons. Finally, though with some hesitation, I recommend to some the study of philosophy. Novales declared that philosophy "could bake no bread, but it would find you God, freedom, and immortality."

SCIENCE AND PRAYER.

WILLIAM H. KINGSLEY.

Bibliotheca Sacra, Oberlin, January.

THE Scriptures affirm that in answer to prayer, a part of Palestine was once visited by long drought, and afterward with copious rains and harvests, an entire family healed, a raging fire quenched, God's purpose to destroy a stiff-necked people changed, the sun and moon apparently stopped in mid-heaven for an entire day, a thunder-storm made to burst right in wheat harvest, a leprous hand cured, a dead child revived, a good king's life lengthened, and, for an assuring token, a dial's shadow actually turned backward.

The Bible unmistakably teaches that God both can and does interfere in our behalf, that his interference often is a direct result of our asking, that all reasonable prayers offered in a right spirit are certain of a favorable answer.

Some scientists smile at what they style the childish credulity of the Christian's creed. Our investigations, say they, have disclosed a universal reign of unchangeable law, not only in the production of material, but even of mental, phenomena. We have found that within the walls of every particle of matter there is lodged a force; that these forces are of sixty-four or more different kinds, and their difference in nature and effect make all the differences in the substances about us; that they bear to each other certain unalterably fixed relations, and exert over each other unalterably fixed influences. These relations we have been able by our experiments to reduce to mathematical formula. We have found that these forces never manifest themselves unless certain conditions are fulfilled, and that, when they are, the forces invariably appear, and act always in precisely the same way. It is also claimed, that, as far back as we can peer into the past, this same order has prevailed, that whatever is, is the natural and necessary consequence of pre-existing conditions; that the earth itself is an organism, unfolding with as regular gradations of growth as those through which the acorn passes in the evolution of the giant oak. How idle then it is, they claim, for weak, blind children of a day, to presume to break in on this grand order of the universe. Has the Almighty so sadly blundered in his plans, they ask, that man can discover to him their defects and induce him to make a change at this late day? Can God spare any thought now for such infinitesimal interests, so long as the concerns of this vast swinging universe are upon him? He has laid down broad general plans. We cannot reasonably expect him to listen to our baby prattle about the petty details of our vanishing lives. If we thrust our hands into the fire, or live in a malarious district, we must suffer the natural consequences, and look about us for a more congenial environment.

Such, in brief, is the attitude assumed at this present day, by a majority of scientists on this, one of the most vital and interesting of questions. This their creed is, as I think can be clearly shown, a most mischievous mixture of truth and

error. In the present paper I will confine myself to the argument that the laws of nature, as interpreted by scientists, harmonize perfectly with the scriptural view of prayer, and readily suggest how God can interfere in nature without destroying any force, or abrogating a single law.

There is hardly a waking moment in the thoughts of any of us when we are not conscious that we exercise volitions, and that these volitions effect changes, and, sometimes most important ones in the world about us. Our volitions are simply supernatural, not contranatural. Our wills act indirectly by complying with the conditions that unfetter nature's forces. Back of our will power there exists a well-informed intelligence, enabling us to turn all the forces of nature to practical account for our own benefit. We find nature everywhere plastic. Every facility has, seemingly, been provided for the interference with our will. Is it conceivable then, that in a world where so many doors have been so invitingly left open for the will of the creature to enter and occupy, the will of the Creator has been studiously excluded?

There is no reason that miracles may not be wrought by acts of divine will, precisely analogous to those of the human. The axe that was made to float on the water by God's command, was not necessarily made lighter than the water, any more than my hand is made lighter than air when it is raised in obedience to my will. God's will was under the axe. The one is no more mysterious than the other.

We see the products of vegetative-vital forces taken possession of by animal-vital, and grouped into still more strange and higher compounds, and the chemic compelled to play a part foreign to their first estate. We find that we can by sheer will-power compel even the higher forces of animal vitality, and through them the lower, to do our bidding.

If the vegetative forces can thus dominate over the atomic, the animal over the vegetative, and the will of man over all, what valid objection can science urge to the Christian's creed, that God's will can, by direct impressment, effect combinations in the elements, which nature's forces, indirectly, and uncomelled, bring about by slower processes, according to the terms of their divine commission.

The Christian's creed that there are multitudinous ways in which God may directly or indirectly carry out the mandates of His will, without destroying any force or abrogating any law is abundantly confirmed and illustrated in the discoveries of modern science.

THE AWAKENING OF RELIGIOUS THOUGHT IN FRANCE.

JEAN HONCEY.

Revue Bleue, Paris, January 3.

“YOU feel the need of action. That is a feeling worthy of commendation. But action must be founded on principle. What principle? The principle of faith. Faith is the mother of action.” When M. de Voglié gave expression to those memorable words before an assemblage of students, the applause with which his hearers emphasized his utterances was a proof that in France, the country of Voltaire, religious thought has been awakened. Symptoms of this awakening confront us on every side, not only in the serious literature of the times, but also in the eagerness with which that literature is received and discussed. These symptoms are observable above all, in the world of science. Between the years 1850 and 1870 materialism reigned triumphant. Morny treated it as the source of political truth, Flaubert and Goncourt as the basis of æsthetics, Taine as the foundation of philosophy and history; and many physiologists defined life and thought as nothing more than *properties of matter*. Sentiments and actions were, according to such authorities, so entirely dependent on material antecedents and surroundings that in order to explain the character of Napoleon it was necessary only to question his doctor and [his] cook. Metaphysics was

proscribed, and, as for Religion, she was at first ignored by Science as a harmlessly mad sister, and then, on the ground that she had become a dangerous lunatic, expelled from the family home. But to-day Science, without renouncing the methods to which she owes her successes in the domain of physics, does not dare to use these methods as a bed of Procrustes by which to measure all the problems of life. It is no longer held that Science and Religion are irreconcilable antagonists. It is worthy of remark that this revolution in thought has been naturally preceded by that state of moral dyspepsia called pessimism. The origin of pessimism has been variously attributed to an abuse of the power of analysis, to precocious debauchery, to intellectual exhaustion, and to the instability of political institutions; but the true cause of pessimism is that want of faith, that universal uncertainty, which is produced by the negations of materialistic philosophy. The thinkers of a previous generation did not feel this want, because when they observed the errors of the visible church, and, mistakenly regarding that church as identical with religion, proceeded to attack religious belief in general as hostile to science and liberty, they were absorbed in their work of annihilation; but, as a consequence of their destructive activity, there is nothing left for us to destroy; we find ourselves in an intellectual desert in which there is leisure and necessity for reflection; we have become aware that we have lost our old faith; the pessimism to which that sense of loss gives rise acts as a stimulus to inquiry. We are consequently beginning to search for a new faith, and we are becoming conscious that we are religious.

Books.

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a Sequel to “After Death,” by Herbert Mortimer Luckock, D.D. xvi-258 pp. Cl., 12mo. Thomas Whittaker, New York.

The State after Death is a subject of legitimate inquiry, provided it is pursued legitimately by the light of authority. What is clearly forbidden is that profane and unspiritual curiosity which rushes boldly into the unseen world; that presumptuous confidence which claims to unravel all perplexities, and reduces the mysteries of the invisible to the level of common objects. But it behoves us never to forget, that what is revealed is only imagery employed by the Holy Spirit in condescension to finite capacities. It is true that “The secret things belong unto the Lord,” but it is equally true that “*Those things which are revealed belong unto us and to our children forever.*” *

According to the clear and explicit teaching of Holy Writ, the life of man is designed to be passed in three distinct spheres, or in three widely different conditions of being. First, he lives a corporeal life in the flesh; secondly, he has to live an incorporeal life in the spirit, the state of being, passed by Christ himself in Hades while His body was in the sepulchre; thirdly, he will live in the risen life, in a state of victory and triumph—one in which the whole man, material and immaterial, body, soul and spirit will all be transfigured and transformed to the image of the Divine Life.

The middle state which we have characterized as “in the spirit,” is that in which the incorporeal exists alone, but in both its constituent elements, that is, the soul and spirit. St. Paul has given us a true conception of man's triple nature: “I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” What is meant by the body is easily grasped. The soul is that which constitutes man's personality; it is the *ego*; the assemblage of feelings, affections and movements, apart from the organs, which make up the individual character. The spirit is the highest part of man's nature; it is that which God breathed from Himself into Adam's nostrils at the beginning. The task which we have set before ourselves is the right understanding, as far as it is revealed, of the mode of existence of the soul and spirit, in their separation from the body, during the time that intervenes between death and judgment.

* Rev. xxi: 22; I. Deut. xxix: 29.

What, then, is the evidence of Scripture as to the existence of an Intermediate State between death and judgment?

Our Blessed Lord, after that he had passed through the grave and gate of death, said of Himself: "I am not yet ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father and your Father." Christ again teaches us that the soul's immediate destiny is not heaven or hell, for when Lazarus died he "was carried by the angels into Abraham's bosom." This is told us in a parable, but whatever doubt may hang about the details of parabolic illustration, the scope, at least, of the parable must be indisputable.

The positive teaching of our Lord is pre-supposed in the Apostolic Epistles. Writing to the Thessalonians, S. Paul speaks of himself and others who might survive to the second Advent in words that necessitate the existence of a Middle State: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." The same conception is involved in the contrast which he draws between the two conditions as being on the one hand "at home in the body" and "absent from the Lord," or, on the other, "absent from the body and present with the Lord." The latter condition can be none other than that which follows death, in which the disembodied soul is "with Christ" in Paradise.

Again, the veil of the unseen world is partly raised in the Apocalypse, when the rapt apostle sees the martyrs, not already admitted into the courts of Heaven, but waiting for the consummation "under the altar," and crying: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" In answer to their cry they are bidden to "rest yet for a little season until their fellow-servants also . . . should be fulfilled." This is quite inconsistent with the supposition that the gate of Death leads direct to Heaven.

As regards the passage, "It is appointed unto men once to die, but after death the judgment," the definite article is wanting in the original Greek, and the judgment or crisis here referred to can be nothing other than the determination of the place of the soul in Hades or the Intermediate State. As to the state of knowledge possessed by the ancient Hebrews on the doctrine of immortality and the state after death, the revelation of it seems to have been vouchsafed gradually from the beginning. To be conveyed to "Abraham's bosom," or "under the altar," or "Throne of Glory," was held out as the reward of every righteous Jew hereafter, in New Testament times.

It is by no means generally accepted that the soul continues in a state of consciousness in the Intermediate State, but it was no promise of unconscious slumber in a land of oblivion which Christ held out to the robber outlaw on the Cross—"To-day shalt thou be with me in Paradise"—no land of sleeping souls to which S. Paul passed in that awful rapture, and heard "unspeakable words which it is not possible (Marg. A. V.) for a man to utter." And with consciousness there can be no doubt but there will be spiritual development, but we are not justified in asserting with the same confidence that this development will extend to an increased acquaintance with science and all branches of knowledge which engage the highest intellects in this life. There is certainly some degree of probability that it will be so.

It seems almost impossible to form any other conclusion than that the souls of the departed pass through some purifying process between death and judgment. Even those who have received pardon and forgiveness, will obviously require spiritual cleansing and purification. The act of dying does not affect sanctification, but both Scripture and patristic writings are full of reference to some ordeal of purification. In the Gospels it is said that "Everyone shall be salted with fire." It is endorsed in the Epistles, "The fire shall try every man's work of what sort it is." The righteous knowing Christ and loving Him, will grow to be like Him, going "from strength to strength," till on the day of the Resurrection "everyone of them in Zion, appeareth before God, wholly transformed into the image of Him, under whose Throne they will abide evermore." And if there is no intellectual or spiritual stagnation, there must be objective agencies "for the perfecting of the Saints." The souls of the righteous rest within the veil, but it is no idle life; nevertheless, the exercise of special ministries in Hades may be restful and satisfying. The Scriptures, too, confirm the widespread Pagan belief of renewed companionship in the world of spirits. It is to be a communion of *Saints*. It is only those whom God has joined together that death will have no power to separate. In our ignorance of the way in which our faculties will be exercised in a spiritual state, we find it hard to grasp the idea of recognition of disembodied souls; but the difficulty is greatly lessened if we accept

the theory that there are spirit forms, and that the soul when it has left the body still retains some incorporeal shape, and this is no unauthorized fancy. The appearance of Samuel to Saul at Endor, and of Moses and Elias on the Mount of Transfiguration, has been held to be convincing testimony by not a few. During the three days that Christ was in Hades, He "preached unto the Spirits in prison," and this statement implies the retention of personal individuality.

We have authority for the belief in the possibility of Salvation in the Intermediate State for those heathen who are found without any Divine teaching, and for others, as infants, who have had no probation in this life, but the theory of a second probation is inconsistent with Scripture. For all of us there is a "day of visitation," "an acceptable time," and it is limited to this present time; it is "now," "to-day." "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." The deliberate rejection of the truth when once it has been fully revealed admits of no possible after-acceptance.

As regards the communion of Saints, there appears abundant reason for believing that it may exist between the Church Militant here and the Church Expectant in Paradise, and while prayers for the dead is not a practice resting upon the express direction of our Lord and its Apostles, yet we are told that the Saints under the throne pray for us, and what greater bond of union and sympathy than reciprocal prayer can exist between the living and the dead! In the Revelations S. John expressly tells us that the "prayers of the saints ascended up before God, out of the angel's hand."

In the foregoing pages we have aimed at leading men to regard death, not as a violent disruption of occupation and affections, but as the appointed process by which the spirit, with no real breach of continuity, enters into a higher sphere of activity and love.

THE SPIRITUAL SENSE OF DANTE'S "DIVINA COMMEDIA." By W. T. Harris. Square 12mo, pp. 216. New York: D. Appleton & Co. 1889.

[It was in 1858, Mr. Harris informs us, that he began to study Dante in the original. Continuing the study at intervals, it was four years before he completed the "Inferno." The horrors of the future state of any portion of mankind, as depicted in the "Inferno," repelled Mr. Harris, who afterwards began to search for some newer meaning of the "Commedia." In 1869 it occurred to him that there is a threefold view of human deeds. First, there is the deed taken with the total compass of its effects and consequences—this is the picture of the "Inferno." Secondly, there is the evil deed seen in its secondary effects by way of reaction on the doer—a process of gradual revelation to the doer that his deed is not salutary either for himself or for others. During the progress of purification of the human will, it is in the "Purgatorio." Then a third aspect of human deeds becomes manifest—the purified action, which emits only such deeds as build up the social whole affirmatively and consequently return upon the doer to bless him continually. This purified human will dwells in the "Paradiso." Mr. Harris continued to study the "Commedia" from these points of view, until in 1886 he met with a copy of an essay by Scartazzini, "Ueber die Congruenz der Sünden in Dante's Hölle," and found that many of the conjectures as to the relation between sins and punishment set forward in Mr. Harris's lectures had already been put forth by Scartazzini. He quoted with approval the interpretations of Karl Graul, in a work printed in 1843, of the existence of which Mr. Harris was ignorant until he saw it quoted in Scartazzini. Strengthened by the views of Graul and Scartazzini, Mr. Harris proceeded with his study of Dante on the lines indicated, and the result was the little volume before us. In the matter of interpreting myths and symbols, there is so wide a margin for arbitrary exercise of fancy, that Mr. Harris cannot by any possibility secure the assent to his views of all his readers. Nevertheless, what he says is well worth considering, and his interpretation, given clearly enough, is always ingenious, even if sometimes far-fetched. To give any comprehensive view of all Mr. Harris's comments on Dante's long poem want of space does not permit. But some idea of the method of interpretation of the work may be got from the explanation of "The Purgatorial Stairs" and the estimate of "The Myths of the 'Purgatorio.'"]

Dante is carried in sleep by Lucia (Divine Grace) to the gate of Purgatory and on the morning of the second day he sees

A gate and leading to it went
Three steps, and each was of a different hue;
A guardian sat there keeping the ascent.
As yet he spake not, and as more and more
Mine eyes I opened, on the topmost stair
I saw him sitting, and the look he wore
Was of such brightness that I could not bear.
The rays were so reflected from his face
By a drawn sword that glistened in his hand
That oft I turned to look in empty space.

We therefore came and stood
At the first stair, which was of marble white,
So clear and burnished that therein I could

Behold myself, how I appear to sight.
 The second was a rough stone, burnt and black
 Beyond the darkest purple; through its length
 And crosswise it was traversed by a crack.
 The third, whose mass is rested on their strength,
 Appeared to me of porphyry, flaming red,
 Or like blood spouting from a vein.
 (T. W. Parsons's Translation.)

In the "Summa Theologia" of St. Thomas Aquinas (III., 90) Penitence, which is the theme of Purgatory, is defined as having three parts, *contrition, confession* and *satisfaction*. Dante places the stair of confession first. It mirrors the individual as he appears. Contrition calcines the soul with humility and renunciation, and makes cross-shaped fissures in it, where the human passions and appetites are burned out. Satisfaction or penance is the third part of penitence, and is defined as, first, alms; second, fasting; and third, prayer. Satisfaction, therefore, consists in the repression of selfishness, and especially in the practical seeking for the good of others. Hence the third step flames red with the color of love.

The Mythos of Dante's "Purgatorio."

The finest portion of the "Divina Commedia" is unquestionably the Purgatory, but it needs the "Inferno" to precede it for the sake of effect. It is filled with the light of the stars, the verdure of spring, growth of character, and the aspiration for perfection. In it the human will shows its true power to make the years reinforce the days, while in the "Inferno" there is constant self-contradiction of the will and constant building up of Fate between man and society.

The mythos of Purgatory is more entirely Dante's work than that of the "Inferno." He found that mythos a shadowy, middle state of the soul, and built it up into a systematic structure, definitely outlined in all its phases. It is the true state of man, as a condition of perpetual education in holiness here and hereafter. All men who are struggling here in the world with an earnest aspiration for spiritual growth, can find no book to compare with the second part of Dante's Poem. In climbing the steep sides of this mountain, the air continually grows purer and the view wider and less obstructed. On the summit is the terrestrial paradise of the Church, symbolizing the invisible Church of all sincere laborers for good on earth. The Church on earth holds humanity, in so far as it lives in the contemplation of the divine and in the process of realizing the divine nature in the will and in the heart. Dante collects in a complex symbol the various ceremonial devices of the Church—almost mechanically, in fact. It is an allegory rather than a poetic symbol. But he adds dramatic action to it, first, by introducing the scene between Dante and Beatrice, secondly, by the dumb show of the history of the Church—the tragedy of its corruption, its seizure by France, and its transfer from Rome to Avignon.

PROFESSOR KOCH'S CURE FOR CONSUMPTION (TUBERCULOSIS). POPULARLY EXPLAINED. By Dr. H. Feller, Physician, of Berlin. With a portrait of Professor Koch and a summary of his career and services. Ward, Lock & Co., London, New York, and Melbourne. 1890.

[A great deal has been written about Professor Koch and his discovery, but a brief, compendious and comprehensive account of the nature of that discovery has hitherto been lacking. This author has undertaken to supply that lack by presenting to outsiders who do not possess scientific knowledge, as clear an exposition as possible of Koch's discovery.]

It was on the 24th of March, 1882, that Koch, at a sitting of the Physiological Society in Berlin, made a report of the numerous investigations he had been engaged in to discover the origin and nature of consumption. In that report he announced that consumption was due to a quite special kind of fungi, shaped like tiny rods. These were bacteriae or bacilli. These, he was able to show, must be looked upon as the conveyers of the infecting matter, as the *parasitic cause of consumption*. Accordingly, from that time, these bacilli have been designated "tubercle-bacilli." The result of this discovery was the introduction and continual extension of a compulsory inspection of meat—and the prevention of the sale of beasts with lung disease—that disease in cattle being identical with pulmonary consumption in human beings.

Then the families of persons suffering from consumption were cautioned against too close a contact with the patients, and to avoid kissing them on the mouth, and using the same glasses and other eating and drinking utensils or the same towels with them.

Koch proceeded to experiment, in order to find some method of killing or getting rid of the tubercle-bacilli, without killing the patient. On the fourth of August, 1890, at the first sitting of the Tenth International Congress in Berlin, Koch, in the presence of an audience numbering several thousands of native and foreign physicians and of the Minister of Instruction, Von Goslar, disclosed the results of his latest investigations as to the curability of tuberculosis. Koch announced that he had discovered a remedy which, introduced into the body of an animal, rendered harmless the tubercle-bacilli that were present therein, without in any way acting prejudicially upon the health of that body in other directions.

The next thing to be done was to repeat these experiments upon the human body; and of the brilliant results of the experiments on human beings an account was given in an extra edition in the leading German medical weekly of Nov. 13, 1890. Dr. Koch did not yet think himself at liberty to give particulars of the origin and preparation of the remedy employed, although he indicated a place in Berlin, where a limited amount of the preparation might be obtained. He found that the human being was affected by the remedy in a manner very different from the animal generally used for experiments, the guinea pig—thereby confirming a rule that cannot be sufficiently impressed upon investigators, namely, that you cannot necessarily conclude from an experiment on an animal, that the same manifestation will appear in the human subject. But Dr. Koch found one remarkable agreement between the experiments on animals and those on human beings in certain respects, the most important of which is the specific action of the remedy on tuberculous processes, of whatever description they may be. The remedy does not work by means of the stomach, but by subcutaneous injection. In what precise manner the remedy acts cannot yet be authoritatively determined. But it is certain that the remedy does not kill the tubercle-bacilli, but the tuberculous tissue. The remedy is found as useful for diagnosing purposes as a curative agent. Incipient phthisis can be cured with certainty by the remedy. But consumptive patients in whose lungs large cavities have been formed, and in whose cases complications have arisen, through pathological changes in other organs that can no longer be remedied, cannot hope for lasting benefit from Dr. Koch's remedy. In most cases, however, patients, even of this kind, were temporarily benefited.

The appalling statistics of mortality by consumption everywhere, especially in large towns, prove what a benefactor the world will have in Dr. Koch, if his remedy prove all that it may now be expected to be.

MEMORABILIA OF GEORGE B. CHEEVER, D.D., Late Pastor of the Church of the Puritans, Union Square, New York, and of his Wife, Elizabeth Wetmore Cheever, in Verse and Prose. 12mo, pp. 72. New York: John Wiley & Sons. 1890.

[This volume is made up of a very brief Introductory Sketch of Dr. Cheever by Henry T. Cheever; the address delivered by the Rev. Dr. Booth at the funeral of Dr. Cheever; a discursive memorial by Dr. Cheever of his wife, and a large number of "Anniversary and Miscellaneous Poems," written by Dr. Cheever, and filling about one-half the publication. In an Appendix are some sixty letters written by and to Dr. Cheever and Mrs. Cheever. Of both these there are portraits, as well as an artotype of the Church of the Puritans, Union Square, on the site of which now stands Tiffany's well-known establishment, and a picture of Dr. Cheever's study at Englewood. In the table of Contents is mentioned a fifth picture, "View from Study Window at Englewood," which, however, does not appear in the book. Dr. Cheever, it is evident, had the qualities essential in the composition of a fanatic—an incapacity to see more than one side of a question, an assured conviction that all who saw another side than the one he saw were either fools or knaves; an invincible obstinacy in adhering to the views which came within his ken, and a strong disposition to accept martyrdom, which he thought would prove irrefragably the truth of his opinions. It is plain that Mrs. Cheever was a person of much stronger mental grasp than her husband, although it can be read between the lines of his rambling Memorial of her, that he was quite insensible to many excellent mental qualities she had, and praises her for traits which, it is not difficult to perceive, she, with her abundance of good sense, was aware were weaknesses. Dr. Cheever was greatly given to rhyming, although his ear for rhymes was far from good, and sometimes he went far afield for a rhyming word, as in one of his yearly addresses to his wife:

I wish you a merry Christmas!
 You are to me so dear
 I would not give a single kiss
 For a universe of beer.

A paragraph or two from the Memorial to Mrs. Cheever, will give a fair idea of Dr. Cheever's style and manner of reasoning.

Let any man take a comprehensive dictionary of any language, the English especially, with the references and illustrative quotations, and

he can read no more solemn and profoundly instructive pages, even in the most sacred moralist, than he can, in tracing the words compounded with the governing particles pre and pro; from pre-accusation (the very first compound noun occurring in this form, and for the consciousness of guilt how significant!) down through pre-admonition, precaution, preception, predilection, pre-disposition, pre-emption, pre-judication, and so on, to the last of the alphabet, presentiment, presumption, pretension, prevention, prevision. Forewarned, forearmed, "Prevenient grace descending," builds lighthouses in our very language for us, foreseeing, foretelling our dangers, our refuges, the reefs, the shoals, the harbors.

Agree with thine adversary while thou art in the way with him. Prepossession waits on preposition; the last is first, the first follows and holds. So it is with right principles, taking the highest positions and confirmed by habits. In our war of Independence, Ticonderoga was fortified by the Americans; they had prepossession. But to have secured that, to have held it against the enemy, there should have been preposition, higher up, not only of that fort, but of every other higher eminence from which an enemy, having prepossessed that height, could overlook, overshoot, and dispossess the other. And so the native-born patriots had to move out. It is a warning lesson for a right education, a right beginning, a granite foundation.

Preposition is power; and pre-possession in a right way, by the elements of truth, is not only nine-tenths of the law but, in Divine love, is the whole law.

A WASHINGTON BIBLE-CLASS. By Gail Hamilton. Cloth, 12mo, 303 pp. D. Appleton & Company, New York. \$1.50.

[A mother in Washington, high in the ranks of politics, fashion, and all the arts and graces of life, a mother of growing sons, took counsel with other mothers like minded, as to what should be the religious teaching of her boys. A mother of growing daughters, a lissome, gladsome, winsome group, unb burdened her soul of similar perplexities concerning their upbringing. A perfect woman, nobly planned, lifted by chance one day the curtain of her thought, and revealed a mind utterly at variance with the tenets of the church whose service she attended, and whose creed in its institutions she upheld. And so another, and another of the same social set, and among them a woman to whom theology is the breath of life. "Let us leave speculation to itself," said she. "The Bible is the source of our formulated faith. Whether it is authoritative or not, nothing else is authoritative." Thus the Lord gave the word to the Bible class.

When the sun lighted Washington with fervent heat the Bible-class was brought to a close, but before separating, its members made a united and formal request to the Chairwoman, for the manuscript notes, and the chairwoman, pleading no false modesty, but delighting rather in sharing her theological views with others, now gives them to the world; through the co-operation of the author, absolving the "class" from all responsibility for the theology. The general tendency of the author is to read Scripture in the light of science. The following extract from the opening dialogue, concerns the destruction of Sodom.

MONSON. Well, thanks to outsiders rather than to Exegetes, yet thanks perhaps to clergymen, most of all, the Sodom story is getting into universal credit by being shown to be possible, even to the reason. But now as to the miraculous rescue. Who calls it a miracle? Not the writer. He tells the story as simply as the King James' translators, as simply as my returned missionary placed God on the Republican side. None of them give sign of relating a miracle. It is the simple, slight record of events, great, worthy of note but not unnatural. As to its being a simple rescue I am not at all sure. The record is Jewish. Lot was the only one the writer cared about.

NORFOLK. You would not lay stress, nor I either, on the destruction of "all the inhabitants" of the cities?

MONSON. No more than I should include the North American Indians in the decree that went out from Caesar Augustus that all the world should be taxed.

NORFOLK. Ah, well! I don't consider you a hopeless case, though I don't yet give you clean papers.

SOPHIA. President White would not give either of you clean papers. As far as I can see he sweeps Lot's wife clean out of existence.

NORFOLK. Ye take too much upon you, ye sons of Levi.

SOPHIA. This son of Levi does not display an overgrasping spirit. He simply traces the story back as far as he can, and finds it ending in myth.

NORFOLK. But even myth has an origin.

MONSON. And a divine origin.

SOPHIA. That is President White's position, apparently. The

myth is the natural husk and rind and shell of our best ideas. He simply traces the growth of this one myth. Sodom, modern Usdum, has a low range of hills, mainly made up of salt rock, which is soft and friable, and by the heavy winter rains is, and has been, without doubt, for unknown ages, cut ever into new shapes, especially into pillars and columns, which sometimes bear a resemblance to the human form.

NORFOLK. And he thinks the whole story was made up to fit the pillars of Salt?

SOPHIA. A dangerous stand to take in these days of Egyptian explorations.

MONSON. Yes; the Tel-el-Amana tablets admonish the higher critic to look well to his steps before he undertakes to destroy the Pentateuch, even as history. . . .

In the twelve chapters which make up the work we are treated to didactic discussions of "The real Genesis," "the King of Salem, The Institutes of Moses, Sacrifice, Election, Spiritual Heat considered as a mode of motion, etc., etc. Treating of Genesis she says:

Whether "beginning" means the time when the universe began as protoplasm, or when the earth began as planet, or what is protoplasm, or what is universe, are questions for science, not for religion. What the Bible teaches is that in the beginning—not force, or law, or energy, or a fortuitous concourse of atoms, but—God created the heaven and the earth.

The story of the creation is to be read in the broad light and interpreted by the large lines of common language and common sense. There is no reason to suppose that the Genesis writer held his words to a more rigid meaning than Emerson.

The Genesis of the Bible is a pictorial representation of creation—as it might appear to an earth-dweller, unfolding in a swift panorama. It is creation in relation to man. There is no word of the vast revolving globes. The writer, the seer, sees only what they are to us—stars; created, so far as the Genesis picture is concerned, on the day when the seer saw their dim twinkling through the dense but clearing atmosphere of earth's earlier stages. There is in it a singular, and as yet unexplained correspondence between this unfolding panorama and the conclusions of science. But if there were no correspondence, the import of the Bible would be unaffected. As a pictorial representation it teaches whether by scientific accuracy or inaccuracy, the creation by God, a creation of order, of power without effort, of dignity, of beneficence, of satisfaction. This revelation of God appears, on the face of it, and this is the only revelation that is vital.

The story of Adam and Eve is a parable, an allegory by its own showing. To say that it is fable or allegory is not to say that it is false. The very point and pith of fable is truth. Was it Lacordaire who said, "A myth is a fact transfigured by an idea?" Is it wise—is it the only real orthodoxy—is it not rather the worst heresy to insist upon the fact without the idea?

Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also, and the tree of the knowledge of good and evil. The mixture of literal and allegorical language is unquestionable.

The allegory is solemn and sublime. All may read its truths of divine sovereignty, of human responsibility, of inherent penalty. Its specific truths we as yet only infer or even conjecture. It may be the parable of man's first investiture with a moral nature, the last stage in his evolution from animal innocence to the human possibility of guilt and achievement of holiness.

It is possible that the trail of the serpent in the Garden of Eden may still be seen in the mysterious mounds of the West. Professor Putnam considers the great serpent mound to be a relic of the serpent-worship which prevailed throughout the world thousands of years ago. Why may it not be that the serpent of the story of Eden was the abstract personified typical serpent of the early world's worship, the great dragon, Satan, just disappearing, perhaps just beginning to disappear, before the clearer revelation of God to a more highly developed man. The new direct God-worship would have a hard fight with the old serpent-worship, but it would prevail.

It has prevailed. It has left only here and there a mark, a myth, a mystery—a weird, colossal serpent mound on the grassy cliffs of Ohio.

Nominally the writer ranges herself on the side of religion as opposed to the higher historical and scientific criticism, but to many the work will present her as balancing herself on a stepping-stone between the two.

The Press.

POLITICAL.

GOVERNOR HILL FOR SENATOR.

N. Y. Sun (Dem.), Jan. 20.—The question of the day, almost equal in its interest to the momentous contest over the Force Bill in the Senate, is whether by taking the office of a Senator in Congress Governor Hill now abdicates the great post of leader of the Democracy and necessary Democratic candidate for President in 1892. It is a problem which cannot now be solved with dogmatic positiveness, but which time will soon determine by facts.

From the first, the Mugwumps who support Mr. Cleveland exclusively, have been of the opinion that for Governor Hill the Senate means abdication, and as such they have desired it and worked for it. On the other hand, while we have shared their opinion and have made no secret of it, we have desired intensely that their effort might prove futile. The most intelligent and uncompromising of Mr. Hill's original friends, those who have supported him and promoted his advancement from earnest devotion to Democratic ideas alone, have also been of the same mind with us respecting this subject; and it is proper to say that they now regard the event with a feeling of dismay and disappointment not known since Mr. Tilden was defrauded of his office. Possibly they are mistaken, and we sincerely hope the sequel may prove it; but this is no time to pass compliments or encourage pleasant illusions.

One thing, however, we are absolutely unwilling to believe, and we know the accusation will not be admitted by those disinterested and patriotic Democrats of whom we have just been speaking. They will reject with indignant ardor the imputation of the ablest and fairest of the chief Mugwump Free Trade organs, the *Providence Journal*, when it declares that in taking the place of a Senator "Governor Hill has apparently decided not to oppose the renomination of Mr. Cleveland." If that were true, the Governor would be guilty of conduct like that of a general who should desert his army on the very field of battle, and leave his friends to the mercy of an enemy pledged to their extermination. Of such conduct we all know and feel that Hill is incapable. He may be led into error—all men are fallible—but that great crime against Democracy and his friends is impossible with him.

N. Y. Press (Rep.), Jan. 20.—The decision of Governor Hill to take the Senatorship is announced by his lieutenants as an expression of willingness on his part to meet the wishes of the Democrats of the Empire State. As a matter of fact, he has simply decided to squeeze the Senatorial orange himself, instead of passing it on to another. His unquestioned control of the Democratic machine gave him the power to make himself Senator or not, as he might choose. There was the Governorship and the Presidency still in front of him. If he accepted the Senatorship he would necessarily be taken out of the running for the Presidency, because to resign the Senatorship might put a Republican in that office, with the election of a new Legislature. If he should run for Governor this year, the third term cry which has become potential as unwritten law might defeat him. Either way, Mr. Hill's choice has been difficult, and in seizing the Senatorial toga he has acted on the proverb that "A bird in hand is worth two in the bush."

Governor Hill's determination will be most unpleasant for Smith M. Weed, who was the Democratic caucus nominee for Senator when Mr. Hiscock was elected. Mr. Weed asserted in writing during the canvass last fall that in the event of Democratic success in the legislative districts he would be the next United States Senator, and that Governor Hill had agreed to that programme. The Governor's present action is either one of treachery or else

Mr. Weed misrepresented the Governor, a difference which they can adjust to suit themselves. If Mr. Weed should turn up as the Democratic candidate for Governor this fall it could be imagined how the difference is settled.

N. Y. Herald (Dem.), Jan. 20.—Yesterday the clouds rolled by and the serene figure of David B. Hill was seen, the observed of all observers, one hand pointing to the Senate Chamber and the other with deprecatory gesture, as though the burning lips would say:—"I don't want the nomination, gentlemen; but I call the whole country to witness that I am the only man upon whom the party can agree. As the Israelites had their Moses, so the Democrats must have their David, and I am he."

The game was shrewdly played, Governor. You worked the situation for all it was worth and did it with admirable strategy. Moreover, you will make a good Senator, and in '92 a good President.

N. Y. Times (Ind.), Jan. 20.—All the spontaneity was taken out of the nomination of Gov. Hill for United States Senator by the announcement on Sunday that he had concluded to be the caucus candidate. It came down to the carrying out of a cut-and-dried programme in rather a tame fashion. Mr. Sheehan read a nominating speech setting forth in ludicrously extravagant terms the "claims" of the cheap little traitor to his party, whom the representatives of Tammany, of Boss McLaughlin, and of other heads of departments in the Hill machine shops had agreed to nominate, and then the nomination was made by acclamation, with very little show of enthusiasm. When there has been more than one aspirant for honor at the hands of a great party it has been customary for the rejected to take some part in confirming the choice of the majority, but in this caucus only one name was mentioned, and Smith M. Weed's aspirations were quickly effaced by giving him no place on the programme. Doubtless the votes of all the Democratic members of the Legislature will be registered for Hill, with the mechanical precision of clockwork, and everybody will be satisfied except those who place above all other considerations the desirability of having New York represented in the Senate by an able and upright statesman instead of a political trickster.

N. Y. Star (Dem.), Jan. 20.—Now that the Democratic nomination has been made, it is timely to give free expression to a thought long uppermost in every Democratic mind. It is that in voting to send Governor Hill to the Senate the Democrats of the Legislature have not only made a suitable choice, but have chosen one of whom, with respect to the exigencies of the hour and the wishes of the State as to its Senatorship, it may be truly said that "there is none like or next to him."

N. Y. World (Dem.), Jan. 20.—Gov. Hill was yesterday nominated for Senator by the unanimous vote of the Democratic caucus. This is the right thing done at the right time and in the right way. To have named any other man for Senator would have been to disappoint the people and to deny the State its strongest and fittest representation. In fact, there has never been any thought of selecting any one else if the Governor could be in any wise induced to accept the place. He has been so emphatically the first choice of all the Democratic legislators that they have not been willing to think of a second choice while awaiting his decision. The State and the Democratic party are to be congratulated on the fact that the decision is favorable and that Gov. Hill is to be the Senator.

Baltimore American (Rep.), Jan. 19.—Hill is an ogre to the Clevelandites, and they are probably willing to sacrifice principles, feelings

and collateral relations to get him out of the path of their idol, so that no effectual opposition is to be expected from him.

But will this dispose of Hill's Presidential prospects? It is true that Senators have seldom or never been chosen as the standard-bearers of their party, but the situation now, so far as these two are concerned, has some peculiar features. Civil Service Reform no longer exists as a live issue; Cleveland killed it by his zeal on paper and his mockery of reform in practice. Nor is the tariff any longer in dispute; the McKinley Bill is a fixed fact, and whatever may be its shortcomings, the people will not consent to have the business of the country turned topsy-turvy by another abortive free-trade crusade.

But one issue remains to the Democrats, and that is the free coinage of silver. Hill is in touch with the party on this question, while Cleveland made the mistake of putting himself on record in the most emphatic manner as not only against free coinage, but against any more coinage of silver. His Mugwump friends, with the eminent disregard of consequences for which they are famous, have unearthed his utterances upon the silver question, and published them so ostentatiously as to leave no door open for retreat, except through self-stultification. Hill is free and untrammelled, like his own ward bosses, and from his vantage-ground in the Senate can make the welkin ring with financial sophistries.

He will meet in that body men after his own heart who can aid him in laying the wires for the nomination in 1892. The Democrats are growing very restless under the yoke of the Mugwumps which Cleveland has fastened on them, and are more than anxious to kick over the traces. It is likely, therefore, that Hill's elevation to the Senate will strengthen rather than weaken his chances for the nomination in 1892—that is, if New York is again to have it, and if he does not get it he will be in a position to put a quietus on the ambition of his rival and traducer.

Philadelphia Times (Ind.), Jan. 20.—Governor Hill has decided what he is going to do. He is going to the United States Senate. He probably will not make a very great mark there, but that is much better than dropping back into private life or into the leadership of a dissenting faction of his party in New York.

New York should have a better Senator than Hill, but he cannot be weaker than Evarts, and he will be as safely shelved in the Senate as anywhere else.

N. Y. Mail and Express (Rep.), Jan. 20.—"Is it abdication?" anxiously asks the *Sun*, referring to the selection of David B. Hill, by Gov. Hill, as the Democratic caucus candidate for the Senatorial. The chief organ of the Demarest-Democratic Senatorial candidate is frank in the expression of its apprehensions lest it may turn out that the Mugwumps were wise in wooing the unreluctant Governor with fair and false phrases as to his unparalleled fitness for the Senate, all the while inwardly and wickedly chuckling over the prospect of sidetracking his train so that the Cleveland Vestibule—Presidential—Limited might have a clear track through this State and a good start for Washington.

But neither apprehension, nor doubt nor decorum, restrained the "halcyon and vociferous proceedings" of the Demarest-Democratic legislative caucus last evening. Let Mr. Dana cheer up and take fresh courage for continuing his masterly campaign against Mr. Cleveland.

So far as last night's proceedings in the Senatorial caucus go, they show Hill's mastery of his party in this State and the weakness of "the leader better than his party" and afraid to lead or speak on the silver question. The taking of the Senatorial may mean "an abdication," but if Hill's entrance into the arena as a Presidential candidate should prove to be a true indication of his progress toward the coveted honor, Mr. Cleveland won't have a single delegate in the New York delegation to the Democratic National Convention in 1892.

SENATOR INGALLS AND HIS SPEECH.

Chicago News (Ind.), Jan. 15.—After reading Senator Ingalls's speech in the National Senate yesterday no one will deny that the Senator is one of the most astute politicians of the day.

Mr. Ingalls cleverly managed to be absent from the Capital when the decisive vote was recently taken on the shelving of the Federal Elections Bill. Yesterday, however, he delivered a speech on the latter measure which equalled any of his former tirades and was brimful of partisan invective. The irony of the situation is apparent when it is remembered that the Federal Elections Bill can hardly be made popular either by oratory or parliamentary strategy. As Mr. Ingalls was fully aware of this fact his advocacy of a practically defunct measure is somewhat similar to the hunter's grief at the untimely death of the fox.

But the full measure of Senator Ingalls's ability as a brilliant political strategist is to be found in that portion of his speech wherein he falls into line with the extreme silver legislators. By supporting the proposition for unlimited silver coinage Mr. Ingalls makes a shrewd bid for popularity among the grangers of the Kansas Legislature. The most advanced free-coinage men among the farmers could scarcely surpass Senator Ingalls in his sweeping demand for silver legislation. Thereby hangs a moral.

In a few days the Kansas agriculturists will elect a United States Senator to succeed Mr. Ingalls.

There are those who prophesy that when the decisive moment comes the choice of the grangers for Ingalls's successor may be the brilliant, the aggressive free-coinage Ingalls himself.

Philadelphia Ledger (Ind.), Jan. 17.—The People's Party (Farmers' Alliance) in Kansas is in danger of getting a lot of political experience all at once, while Senator Ingalls or some other Republican carries off the Senatorship. The politicians have been at work already, and have induced the Alliance members to adopt a caucus rule almost sure to result in a dead-lock, a condition that would give excuse, after a few ballots, for a bolt to Ingalls. It is a hard matter for ordinary people to keep up with experienced politicians who, in the most innocent way, propose rules, regulations, etc., that, however innocent they may appear to be, are found on application to tie the hands of those who would work for reform. The People's party has a clear majority in the Legislature, but it is doubtful whether it is a "working majority."

Kansas City Times (Dem.), Jan. 15.—Look at Ingalls. Isn't he a brave old silver soldier after the fight is over? He comes dashing up with enough sweat and dust on him to account for a sun to sun hewing in the thickest of the fray. But no blood, and no marks and no record.

How alarmed the millionaires and speculators are to hear Ingalls's talk about them in the Senate—especially those whose money bought a seat for him at a high price twelve years ago. Doesn't he hate the sight of a millionaire? Doesn't he love to sit by the fireside in his little cottage home and talk with his neighbors, the farmers, about hard times and high interest? He is a man of the people and loves to dispel amid the homely joys of the country districts; to attend class meeting in the week and pass the contribution box Sundays.

He did not say that purity in politics was an iridescent dream. He said only that a great many men in politics were bad and that he had been through a picturesque and variegated career trying to persuade them to mend their ways.

This eleventh hour Senator attributes all the depression in the country to the demonetization act of 1873. A brilliant discovery to make on the day, about eighteen years afterward, when the Senate was marshalled to pass a free silver amendment and the Kansas legislature had met

twenty-four hours before with a tremendous free silver majority on joint ballot. He had no remarks to make last summer when the causes of depression were just as apparent. He did not tell the secret to Funston when he went down the aisle and ordered that racy statesman to change his vote from free silver coinage to the other side.

The people's party legislature will not estimate the Ingalls morals nor the Ingalls brains any higher for this last speech. It is a cold bid for votes, made on the evident supposition that the Alliance men are a selected lot of suckers. There he shows himself the fool. They have made their fight and won with him against them tooth and toe nail. They have organized the lower house of the legislature in their own way and will elect a Senator. He was never their kind of man, and a free silver speech after other Senators had forced the question and achieved a victory against Harrison, Reed, and Sherman does not help him in their opinion. His free silver zeal came too late to be of the slightest service. It was only another example of his fidelity to the creed that falsehood and deceit in politics is justifiable.

Springfield Republican (Ind.), Jan. 17.—Senator Ingalls's speech of Wednesday is generally regarded as a notable affair, and in beauty of diction it certainly was above the commonplace, as all of this Senator's speeches are, and in the subject-matter it was of necessity rather impressive. But, so far as the personality of the orator is concerned, the speech might as well have come unnamed from a phonograph. It gathers weakness and not strength from the character that stood back of it, and the exigency of the particular political occasion that called it forth. More than any other man in Congress, Ingalls can bring hearers to himself, but the word uttered dies on the air, for his hearers, whether he deserves the opinion or not, regard him as more or less of a political harlequin. They have no confidence in his political character, and so, as has often been the case, the great gifts of the orator are brought to nought by the moral waste of the man.

But apart from these considerations, the subject treated by the Senator is well worth attention. The growth of immense fortunes and their existence side by side with enforced idleness, want and starvation is a burning question, whether we would have it so or not. Men like Gladstone and Cardinal Manning are gravely discussing it in the magazines abroad, and everybody is considering it here. But if it be a grave question in England, where the whole power of the State has been turned to the effort of piling up and preserving intact the fortunes of the favored few, and can be quickly turned away, what must it be in America where, as Senator Ingalls said, "we thought when we had abolished primogeniture and entail that we had forever forbidden and prevented these enormous and dangerous accumulations?"

Nevertheless we have individual fortunes in this country which are to the largest of England as three is to one. There is probably some exaggeration in the statements made by the Senator on the authority apparently of Thomas G. Shearman that 400 persons in the United States possess \$10,000,000 each, 1,000 persons \$5,000,000 each, 2,000 persons \$2,500,000 each, 6,000 persons \$1,000,000 each and 15,000 persons half a million each—or 31,100 persons possessing \$36,250,000,000—more than one-half of the estimated total accumulated wealth of the country. Still it is very certain that a ridiculously small fraction of the population possess a startlingly large share of the property of the country.

Chicago Herald (Dem.), Jan. 16.—Having used his poisonous tongue in defense of the rotten rich for more than twenty years, Senator John J. Ingalls, now that he is confronted by a Legislature in Kansas that will presently deprive him of office, poses as the poor man's friend and assails the possessors of wealth as indiscriminately as Denis Kearney, Herr Most or the late Albert R. Parsons might have done.

How soon some wretches learn to crawl when they discover that they are no longer masters!

Was there ever a more interesting spectacle? Have the people of these United States, whom this man with the scorpion tongue has reviled and traduced, whose dead heroes he has slandered and whose rights, freely bartered away to monopolies, he has made light of, no sense of humor that will cause one prodigious guffaw to proceed forthwith from the Passamaquoddy to the Golden Gate? Is there one American citizen worthy the name who does not rejoice in this creature's humiliation before the frowning Kansas farmers? Who is there so mean as to sympathize with him or to sustain him?

Let him crawl and crawl again. His fangs will soon be drawn.

New Orleans Times-Democrat, Jan. 14.—Considerable interest still attaches to the senatorial contest in Kansas, and the chances of Ingalls's re-election are not growing any brighter. It has at last become measurably certain that none of the nine Democratic members of the Legislature will vote for Ingalls, as recently it was feared that they would do. Against these lobbyists the leaders of the Alliance are taking every possible means to protect their hayseed members. They have sent a private and confidential circular to each of them, in which they solemnly warn them against listening, when they reach the capital, or even before, to the siren songs of strangers, who "instead of visiting angels may prove to be mercenary emissaries of the Radicals, who would sell their souls for gold."

It is obvious that when the Alliance has to have recourse to such methods as these to keep their representatives up to the mark, there is always the danger that some of them may be "got at" and yield to temptation, and either vote contrary to their pledge or spirit themselves away and not vote at all.

But if by these or other means the Alliance can hold its members of the Legislature together, neither Ingalls nor any other Republican will be elected to further misrepresent the interests of Kansas in the United States Senate.

Arkansas Democrat, Little Rock, Jan. 17.—Senator Ingalls has made a great speech in favor of free silver and against "combinations, corporations and conscienceless monopolies." But it will come too late to help John J. in his fight for re-election to the Senate.

THE QUESTION BEFORE THE SENATE.

N. Y. Tribune (Rep.), Jan. 18.—Frantic appeals in Democratic papers beg, with double-headed emphasis, Senators of that party to "do anything to beat" the Election Bill. They are warned that the measure would result in the election of Republican Congresses perpetually, which is a pitiable confession that the Democratic party now exists by fraudulent elections, since the pending measure would have no other purpose or effect than to secure strictly honest and fair elections. If Democracy cannot live with a fair vote, it might at least have the decency not to flaunt that fact in the faces of its adherents, some of whom at least suppose that they are not enjoying stolen goods.

No other excuse is or can be given for the desperate resistance which compelled Republican Senators to sit for thirty hours in unavailing efforts to reach a vote. If any of them have honestly doubted the necessity of rules restricting the power of the minority, they should by this time be convinced that in no other way can their duty as legislators be performed. The members of the majority ought to resign and let their constituents elect men more competent or more willing, if they cannot muster enough pluck and endurance to recapture the right to control the business of the Senate, and to extricate their hands from the Democratic handcuffs.

The debate on the Election Bill has most signally failed to disclose any patriotic or proper objection to that measure. The Demo-

ocratic party has been obliged to appeal to its members to defeat a Bill securing honest elections on the naked ground that such a measure would ruin the party. Democratic Senators offer no better reason for opposition. Non-partisan election officers, square and straight elections, they openly allege, would not leave the Democratic party a chance of success, and they declare that is a wicked and partisan measure which would secure such officials and such elections. The answer which ought to come hot from the hearts and lips of honest Americans of both parties is that no political party has the slightest right to exist which cannot face the will of the people fairly expressed.

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The Force Bill is the last ditch of the Republicans. They have well-nigh lost New England, are trying in vain to soothe the irritation in the Northwest, and have a solemn and mournful conviction that if a national election were to take place next week there wouldn't be enough left of the party to put on the slide of a microscope.

The Force Bill puts into the hands of Republican officials authority to create a race war in every State where slavery once existed. The party that began its existence with great moral ideas now depends on a bayonet to keep itself in power. No such fall is recorded, if we except the story related in "Paradise Lost."

But the people? Well, we think of them with hope. They are fair minded, and when '92 comes round the Lord have mercy on the gang of politicians who have brought this condition of affairs about.

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In no city of the world are the newspapers more reliable exponents of intelligent public opinion than are the prominent journals of Philadelphia. Beyond the fact that, as a rule, they resolve doubts in favor of the policy of the Republican party, the newspapers of this city reflect the general sentiment of the community with absolute fidelity. How do they speak on the policy of the administration of President Harrison that makes the Force Election Bill the test of party fealty?

The leading Philadelphia journals have taken position on the Force Election Bill as follows:

AGAINST IT.
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The *Times*, Ind.

FOR IT.
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Atlanta Journal (Dem.), Jan. 16.—The Senate's determination, by the casting vote of the Vice-President, to take up the Force Election Bill as "unfinished business" immediately after its disposition of the Silver Bill, is indicative of a very close final vote on the measure. Its fate on such a vote must be regarded as so uncertain as to call for Democratic resistance by every parliamentary expedient.

Cleveland Leader (Rep.), Jan. 16.—The Republican Senators are still strong enough to pass the fair Elections Bill, and the Republican party expects them to do it.

Cincinnati Commercial Gazette (Rep.), Jan. 15.—Republican clubs, so far as we can ascertain, favor the enactment by the present Congress of the Federal Election Bill. The Republican clubs very well represent the sentiment of the party.

THE ILLINOIS SENATORIAL CONTEST.

Nashville American (Dem.), Jan. 16.—It is a curious though not altogether an unprecedented situation in Illinois—that of three men holding, or claiming to hold, the key to the senatorial situation by virtue of the fact that their votes are necessary to give a majority to either side. Whenever political parties are thus evenly balanced in any legislative body it always gives opportunities to a few unscrupulous men to constitute themselves a balance of power and drive advantageous bargains with one side or the other. If the statements made by one of the immortal trio in Illinois are to be credited they are out for the best trade they can make, and they will most likely make it with the party which has least scruples about bargaining principles for votes. Already it seems that the Republicans are getting themselves in position to trade. Mr. Farwell announced that if he could be accorded the honor of a caucus nomination by his party he was willing to be sacrificed thereafter whenever the good of the party was thought to require it.

But the Republicans thought best to sacrifice him in the beginning, and put forward ex-Gov. Oglesby, a recently converted granger, who is in a better position to trade. Of course, such a trade as is in contemplation will not be a one-sided affair. The three do not expect the 100 to come over to them without money and without price. There will be mutual concessions and mutual benefits, and the man who is to be elected will probably stand upon the most confused, complex and badly tangled platform, and be burdened with the most divided obligations of any man who ever accepted office. As a representative of the farmers he must be against monopolies, opposed to high taxes and in favor of nearly everything advocated by the Democratic party. As a representative of the Republican party he will be bound in conscience to be and do just the opposite of all these. These things will return to plague him in future, but for the present the only consideration is to get the office.

Burlington Hawk-Eye (Rep.), Jan. 17.—The selection of ex-Governor Oglesby as the Republican nominee for United States Senator was the wisest the Illinois Republicans could make. His election is problematical, but he certainly has greater elements of popularity than Mr. Farwell. If the Farmers' Alliance really want a worthy representative of farm interests they cannot do better than vote for Governor Oglesby. But if they are working the farm for politics, then they had better keep on beating the tom-tom and finally let General Palmer slip in.

Chicago Herald (Dem.), Jan. 16.—Uncle Dick Oglesby, who has been nominated by the Republican legislative caucus for United States Senator, is an ancient demagogue with a loud voice, no convictions and some objectionable propensities. It is not at all probable that he will ever receive the full vote of his party, and there is no reason to suppose that any of the farmer members will vote for him, although

his nomination was evidently brought about in the hope that his well-known demagogic might prove attractive to the independents. He will be used as a leader for a time while efforts are making to effect a combination on some other man. His position is not particularly attractive, but that will not worry him much. A man who expects nothing will not be disappointed. The party to which Oglesby belongs is so hopelessly divided that it will probably have half a dozen candidates in the field when the balloting begins.

Springfield Republican (Ind.), Jan. 17.—Senator Farwell of Illinois seems to have paid the price of his contemptuous references to the President in being defeated in the Republican caucus as a candidate for re-election, ex-Gov. Oglesby getting the honor. The Senatorial situation in that State is now this: The Republicans will adhere to Oglesby, the Democrats will support Gen. Palmer, and the three Farmers' Mutual Benefit Association Representatives, without whose votes neither Democrats nor Republicans can succeed, will stick to A. J. Streeter, late United Labor candidate for the Presidency. It is the avowed purpose of the latter to force either one party or the other to come to their man, and in that case the contest is likely to be prolonged indefinitely. The farmers hope and the general opinion seems to be that the Republicans will first give in to them.

Albany Times (Dem.), Jan. 16.—Republicans of the Illinois Legislature have nominated sturdy old ex-Gov. Oglesby—he who refused to pardon the Chicago Anarchists—for United States Senator in place of Farwell. We hope to see Gen. Palmer elected, but confess to a degree of admiration for the many strong and excellent characteristics of "Uncle Dick" Oglesby.

THE SITUATION IN CONNECTICUT.

Baltimore Sun (Dem.), Jan. 17.—The situation in Connecticut is at present thought to be favorable to Governor-elect Morris, Democrat, whom Governor Bulkeley is trying to keep out of office. The Democratic majority in the Senate have sworn in Mr. Morris and the other Democrats on the State ticket. They will not during the coming session receive the messages or confirm the nominations of Bulkeley, who is trying to hold over, but will recognize only Governor Morris's communications. This is a practical point of no little importance, as an officer nominated by Governor Morris and confirmed by the lawful Senate would have, it is asserted, a good title to his office. Public sentiment in the Nutmeg State is said to condemn the effort to keep Governor Morris out of an office for which he had a plurality of 4,010 and a majority of 28. For years past the Democrats have been giving their candidates pluralities, but Republicans have filled the offices. The old constitution is to blame for this anomaly, and one effect of the present muddle is to strengthen the Democratic demand for a new constitution.

Hartford Courant (Rep.), Jan. 19.—The Democrats of the Connecticut Senate have made a mess of it, and they and everybody else can see now the mischief that has been done. Candidates have been in some inscrutable way induced to take the oath of office and be proclaimed by a body that alone has no authority to make any such proclamation—and there they are.

Morgan G. Bulkeley is by the constitution of Connecticut Governor of the State "until his successor be duly qualified," and section 9 of Article 4 says the Governor "shall take care that the laws be faithfully executed." Now are these pretenders going to set up to be actually "qualified," and even if they set up the claim, how can Governor Bulkeley recognize it?

Look at all the possibilities of double-headed confusion, and realize the shame it brings to old Connecticut, and then remember that it all

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comes from the action of the Senate in declaring these people elected before even hearing what the House was going to do—indeed, refusing the time-honored custom of joining with the House in the usual committee for that purpose.

Everybody is asking what will be the outcome. Of course, we cannot say. No one can predict of people who have acted so insanely and done, amid coarse laughter, things that were exceedingly serious if worth doing at all. We can only say that the seemly and orderly thing for the Senate to do is to adopt the joint rules and proceed to business along the usual lines, and when a rational occasion comes for a break, then break in parliamentary fashion and arrange some way of settling decently a difference which cannot be settled by guffaws nor by revolution.

THE NEBRASKA TROUBLE.

Providence Journal (Ind.), Jan. 17.—As was generally expected, Governor Boyd has been recognized by all essential authorities as the chief executive of Nebraska, and Governor Thayer is subjected to the unfortunate humiliation which his autocratic procedure justified. The factional dispute in the Legislature and the consequent notoriety attained throughout the country has proved of no avail to the obstructionists, but has left the State with an unpleasant memory and stirred dissension which will not be abated for years to come. Governor Thayer's contention that Governor Boyd is ineligible to the executive office because of his failure to be made a citizen of the United States has been weak all along, unsupported by direct and authoritative evidence, and originated as it seemed in the promptings of partisanship. Meanwhile Governor Boyd will have a little further trouble with the third claimant, Mr. Powers, and after that has been settled will probably occupy his office in peace for the next two years.

The Looking Glass (Pro.), Monroe, Neb., Jan. 15.—The Boyd organs are exceedingly anxious to have the people believe the contest has played out. But every reader knows the Independents are going to investigate the election fully, and if Boyd got his majority by fraud, it will not avail to say it was done to down Prohibition. It is just as bad as though it had been done for the purpose of putting an alien in the Gubernatorial chair.

IN THE INTEREST OF GOOD CITIZENSHIP.

West Shore, Portland, Or., Jan. 10.—A naturalization bill has been introduced in Congress by Representative Geary which has so many elements of common sense that it is extremely doubtful if it can be passed. There are so many demagogues in that body, so many afraid to take a bold stand in favor of what their better judgment tells them is right but which a large number of ignorant voters condemn, that any measure looking to the protection of the sacredness of citizenship and the purification of politics receives but lukewarm support. This bill is a radical one and aims to do what four-fifths of the people of the United States believe should be done, namely, to withhold citizenship from every man who cannot personally prove himself possessed of the qualifications of a good, intelligent and patriotic citizen. The applicant must prove by two witnesses that he has resided in the country five years, must be able to read and write English, and must be able to answer sixty per cent. of questions asked him about the Constitution of the United States and the State in which he lives and the history of the United States, the examination to be conducted in the English language without the aid of an interpreter. With such a law as that we will not have a large body of citizens taking the ground that their children shall not be educated in the English language. A man who is admitted to citizenship under such a law will be an American in

fact as well as in name. Working in connection with the law prohibiting alien ownership of lands, it ought to have a marked influence for good, and be a stimulus to our foreign population to advance in knowledge and understanding.

WILL QUAY SEEK VINDICATION?

Philadelphia Press (Rep.), Jan. 17.—The news that Senator Quay contemplates resigning his seat and seeking re-election for purposes of vindication will probably cause a good deal of surprise, but such a course on the part of the junior Senator would be only a little more sensational than many of the things Mr. Quay is accustomed to do in the course of politics. If he should take such a step it would be only after he has assured himself that there would be no failure to re-elect him. With any doubt in his mind on that point he will be very certain not to take the risk.

Philadelphia Times (Ind.), Jan. 19.—It's quite safe to assume that Senator Quay has been the victim of sensational inventions in two recent instances.

Since he isn't a born idiot nor even a fool, he is about as likely to cut his toes off just below his ears as he is to resign his seat in the Senate to get a vindication by his re-election.

Next, as Quay isn't given to selling out his friends to his enemies, he won't either actively or passively oppose Cameron's re-election. On the contrary, having aided in sowing and nurturing and ripening the Cameron harvest, he will stay to help reap it.

Quay knows that his resignation and re-election by the present Legislature would be no vindication, and the game wouldn't be worth the powder. He knows, also, that to break against Cameron and bolt against his own caucus work, would be utter destruction to himself if he failed; and hopeless destruction to both Cameron and himself if he succeeded.

All who know Senator Quay will understand that he isn't borrowing such troubles just now.

REPUBLICAN PARTY AND CONFEDERATE SOLDIERS.

Columbus Dispatch (Ind.), Jan. 16.—General Grosvenor, on Monday, in Congress, in reply to a charge made by a Representative from the Southwest, to the effect that the Republicans were sectional, denounced the Democrats because they had "steadily refused to nominate for President and Vice-President any man who had served in the Confederate army." He further criticised the Democratic party, too, because having had power in the House at Washington almost continuously since 1874, it had "never dared to put a Confederate in the Speaker's chair." He boasted that "the first rebel ever appointed to a Cabinet office had been appointed by U. S. Grant and the second by R. B. Hayes." "Republican administrations," he said, "had sent more Confederate soldiers to foreign posts than had the Democratic administrations."

This is in the nature of news. The supposition has been that the Democrats were leading their political in making such appointments. It is good news, too. It augurs a better understanding between all concerned. The ex-Confederates assert, with all the power they can command, that they are loyal to the Union. If the United States was obliged to go to war with another nation, the fighting men of the old slave States would not allow themselves to be surpassed in defense of the claims made by this country.

What General Grosvenor said was intended, no doubt, to be one of his shrewd rapier thrusts at his ancient political enemy, the Democratic party, but, nevertheless, it will do good. It will show that the Republicans deserved more credit than they received, and will spur the Democrats up to a more practical

consideration of the claims of their Southern political friends, who constitute the bulk of the most effective forces in the party.

INTERRUPTING SENATOR EVARTS.

Cleveland Plain Dealer (Dem.), Jan. 16.—Senator Evarts had an uncomfortable time yesterday while on his feet making a long speech of long sentences in favor of the resuscitated Force Bill. He had fastened one end of a sentence on the Mississippi Constitutional Convention and had reeled off some yards of its length when it was cut short by a sharp question from Mr. Morgan of Alabama whether the Republican party had not abolished suffrage both of blacks and whites in the District of Columbia so as to prevent the destruction of property interests in the district. Mr. Evarts declined to discuss that subject. He had just knotted the severed parts of his sentence and begun to reel off a few more lengths when Mr. Walthall of Mississippi asked if his State had not the constitutional right to do what it had done. Again Mr. Evarts declined to answer. Messrs. Morgan and Walthall pressed the New York Senator for answers to these pertinent questions, but as a truthful reply to either would render the undelivered remainder of his speech useless, and the opportunities for Mr. Evarts to address the Senate are fast fleeting away, he stubbornly refused to pay any attention to the matters pressed upon him.

After all, the Democratic Senators ought not to be hard upon their New York fellow Senator. He spoke long, if not to the point, and used up a great deal of the time that remains between the resuscitation of the Force Bill and the end of the Fifty-first Congress. Long-winded speeches have their uses.

ANOTHER OUTBREAK SUPPRESSED.

St. Louis Post-Dispatch (Dem.), Jan. 16.—Chief Farwell, of the Illinois, who recently broke loose from his Republican reservation and spoke swear words about the Great Father at Washington, has been deposed, and Chiefs Teller and Wolcott of the Colorado Tribe have been compelled to come into camp and surrender their arms. Thus does the party of Centralized despotism practise what it preaches.

THE BERING SEA QUESTION.

London Times, Jan. 6.—There is no foundation for the statements that have been made to the effect that the correspondence between the British and the American Governments has culminated in the despatch of an *ultimatum* from one side or the other. On the 30th of December a despatch was received from Mr. Blaine making proposals with respect to the questions to be submitted to arbitration. With this exception, no communication whatever has been received from the United States on this subject within the last three weeks, nor has Her Majesty's Government sent any communication whatever on the same subject, during the same period, to the Government of the United States. Thus we see that, whatever rousing account of Mr. Blaine's prowess it may be thought convenient to circulate among American electors, that gentleman's diplomacy is at present at a perfectly innocuous stage. Nothing can be more absolutely mild and reasonable than the discussion of proposals to be submitted to arbitration. It is only to be regretted that there are Americans unwilling to allow Mr. Blaine to enjoy the credit that is due to his moderation, and anxious to exhibit him in the light of a desperate fire-eater. He will doubtless feel greatly obliged to Lord Salisbury for thus promptly dissipating these injurious slanders, and showing his conduct of American diplomacy in a light which must commend it to all the sensible portion of his countrymen. Arbitration is a reasonable method of settling disputes, which the Government of the United States, much to its credit

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Cincinnati Commercial Gazette (Rep.), Jan. 15.—Republican clubs, so far as we can ascertain, favor the enactment by the present Congress of the Federal Election Bill. The Republican clubs very well represent the sentiment of the party.

THE ILLINOIS SENATORIAL CONTEST.

Nashville American (Dem.), Jan. 16.—It is a curious though not altogether an unprecedented situation in Illinois—that of three men holding, or claiming to hold, the key to the senatorial situation by virtue of the fact that their votes are necessary to give a majority to either side. Whenever political parties are thus evenly balanced in any legislative body it always gives opportunities to a few unscrupulous men to constitute themselves a balance of power and drive advantageous bargains with one side or the other. If the statements made by one of the immortal trio in Illinois are to be credited they are out for the best trade they can make, and they will most likely make it with the party which has least scruples about bargaining principles for votes. Already it seems that the Republicans are getting themselves in position to trade. Mr. Farwell announced that if he could be accorded the honor of a caucus nomination by his party he was willing to be sacrificed thereafter whenever the good of the party was thought to require it.

But the Republicans thought best to sacrifice him in the beginning, and put forward ex-Gov. Oglesby, a recently converted granger, who is in a better position to trade. Of course, such a trade as is in contemplation will not be a one-sided affair. The three do not expect the 100 to come over to them without money and without price. There will be mutual concessions and mutual benefits, and the man who is to be elected will probably stand upon the most confused, complex and badly tangled platform, and be burdened with the most divided obligations of any man who ever accepted office. As a representative of the farmers he must be against monopolies, opposed to high taxes and in favor of nearly everything advocated by the Democratic party. As a representative of the Republican party he will be bound in conscience to be and do just the opposite of all these. These things will return to plague him in future, but for the present the only consideration is to get the office.

Burlington Hawk-Eye (Rep.), Jan. 17.—The selection of ex-Governor Oglesby as the Republican nominee for United States Senator was the wisest the Illinois Republicans could make. His election is problematical, but he certainly has greater elements of popularity than Mr. Farwell. If the Farmers' Alliance really want a worthy representative of farm interests they cannot do better than vote for Governor Oglesby. But if they are working the farm for politics, then they had better keep on beating the tom-tom and finally let General Palmer slip in.

Chicago Herald (Dem.), Jan. 16.—Uncle Dick Oglesby, who has been nominated by the Republican legislative caucus for United States Senator, is an ancient demagogue with a loud voice, no convictions and some objectionable propensities. It is not at all probable that he will ever receive the full vote of his party, and there is no reason to suppose that any of the farmer members will vote for him, although

his nomination was evidently brought about in the hope that his well-known demagogic might prove attractive to the independents. He will be used as a leader for a time while efforts are making to effect a combination on some other man. His position is not particularly attractive, but that will not worry him much. A man who expects nothing will not be disappointed. The party to which Oglesby belongs is so hopelessly divided that it will probably have half a dozen candidates in the field when the balloting begins.

Springfield Republican (Ind.), Jan. 17.—Senator Farwell of Illinois seems to have paid the price of his contemptuous references to the President in being defeated in the Republican caucus as a candidate for reelection, ex-Gov. Oglesby getting the honor. The Senatorial situation in that State is now this: The Republicans will adhere to Oglesby, the Democrats will support Gen. Palmer, and the three Farmers' Mutual Benefit Association Representatives, without whose votes neither Democrats nor Republicans can succeed, will stick to A. J. Streeter, late United Labor candidate for the Presidency. It is the avowed purpose of the latter to force either one party or the other to come to their man, and in that case the contest is likely to be prolonged indefinitely. The farmers hope and the general opinion seems to be that the Republicans will first give in to them.

Albany Times (Dem.), Jan. 16.—Republicans of the Illinois Legislature have nominated sturdy old ex-Gov. Oglesby—he who refused to pardon the Chicago Anarchists—for United States Senator in place of Farwell. We hope to see Gen. Palmer elected, but confess to a degree of admiration for the many strong and excellent characteristics of "Uncle Dick" Oglesby.

THE SITUATION IN CONNECTICUT.

Baltimore Sun (Dem.), Jan. 17.—The situation in Connecticut is at present thought to be favorable to Governor-elect Morris, Democrat, whom Governor Bulkeley is trying to keep out of office. The Democratic majority in the Senate have sworn in Mr. Morris and the other Democrats on the State ticket. They will not during the coming session receive the messages or confirm the nominations of Bulkeley, who is trying to hold over, but will recognize only Governor Morris's communications. This is a practical point of no little importance, as an officer nominated by Governor Morris and confirmed by the lawful Senate would have, it is asserted, a good title to his office. Public sentiment in the Nutmeg State is said to condemn the effort to keep Governor Morris out of an office for which he had a plurality of 4,010 and a majority of 28. For years past the Democrats have been giving their candidates pluralities, but Republicans have filled the offices. The old constitution is to blame for this anomaly, and one effect of the present muddle is to strengthen the Democratic demand for a new constitution.

Hartford Courant (Rep.), Jan. 19.—The Democrats of the Connecticut Senate have made a mess of it, and they and everybody else can see now the mischief that has been done. Candidates have been in some inscrutable way induced to take the oath of office and be proclaimed by a body that alone has no authority to make any such proclamation—and there they are.

Morgan G. Bulkeley is by the constitution of Connecticut Governor of the State "until his successor be duly qualified," and section 9 of Article 4 says the Governor "shall take care that the laws be faithfully executed." Now are these pretenders going to set up to be actually "qualified," and even if they set up the claim, how can Governor Bulkeley recognize it?

Look at all the possibilities of double-headed confusion, and realize the shame it brings to old Connecticut, and then remember that it all

comes from the action of the Senate in declaring these people elected before even hearing what the House was going to do—indeed, refusing the time-honored custom of joining with the House in the usual committee for that purpose.

Everybody is asking what will be the outcome. Of course, we cannot say. No one can predict of people who have acted so insanely and done, amid coarse laughter, things that were exceedingly serious if worth doing at all. We can only say that the seemly and orderly thing for the Senate to do is to adopt the joint rules and proceed to business along the usual lines, and when a rational occasion comes for a break, then break in parliamentary fashion and arrange some way of settling decently a difference which cannot be settled by guffaws nor by revolution.

THE NEBRASKA TROUBLE.

Providence Journal (Ind.), Jan. 17.—As was generally expected, Governor Boyd has been recognized by all essential authorities as the chief executive of Nebraska, and Governor Thayer is subjected to the unfortunate humiliation which his autocratic procedure justified. The factional dispute in the Legislature and the consequent notoriety attained throughout the country has proved of no avail to the obstructionists, but has left the State with an unpleasant memory and stirred dissension which will not be abated for years to come. Governor Thayer's contention that Governor Boyd is ineligible to the executive office because of his failure to be made a citizen of the United States has been weak all along, unsupported by direct and authoritative evidence, and originated as it seemed in the promptings of partisanship. Meanwhile Governor Boyd will have a little further trouble with the third claimant, Mr. Powers, and after that has been settled will probably occupy his office in peace for the next two years.

The Looking Glass (Pro.), Monroe, Neb., Jan. 15.—The Boyd organs are exceedingly anxious to have the people believe the contest has played out. But every reader knows the Independents are going to investigate the election fully, and if Boyd got his majority by fraud, it will not avail to say it was done to down Prohibition. It is just as bad as though it had been done for the purpose of putting an alien in the Gubernatorial chair.

IN THE INTEREST OF GOOD CITIZENSHIP.

West Shore, Portland, Or., Jan. 10.—A naturalization bill has been introduced in Congress by Representative Geary which has so many elements of common sense that it is extremely doubtful if it can be passed. There are so many demagogues in that body, so many afraid to take a bold stand in favor of what their better judgment tells them is right but which a large number of ignorant voters condemn, that any measure looking to the protection of the sacredness of citizenship and the purification of politics receives but lukewarm support. This bill is a radical one and aims to do what four-fifths of the people of the United States believe should be done, namely, to withhold citizenship from every man who cannot personally prove himself possessed of the qualifications of a good, intelligent and patriotic citizen. The applicant must prove by two witnesses that he has resided in the country five years, must be able to read and write English, and must be able to answer sixty per cent. of questions asked him about the Constitution of the United States and the State in which he lives and the history of the United States, the examination to be conducted in the English language without the aid of an interpreter. With such a law as that we will not have a large body of citizens taking the ground that their children shall not be educated in the English language. A man who is admitted to citizenship under such a law will be an American in

fact as well as in name. Working in connection with the law prohibiting alien ownership of lands, it ought to have a marked influence for good, and be a stimulus to our foreign population to advance in knowledge and understanding.

WILL QUAY SEEK VINDICATION?

Philadelphia Press (Rep.), Jan. 17.—The news that Senator Quay contemplates resigning his seat and seeking re-election for purposes of vindication will probably cause a good deal of surprise, but such a course on the part of the junior Senator would be only a little more sensational than many of the things Mr. Quay is accustomed to do in the course of politics. If he should take such a step it would be only after he has assured himself that there would be no failure to re-elect him. With any doubt in his mind on that point he will be very certain not to take the risk.

Philadelphia Times (Ind.), Jan. 19.—It's quite safe to assume that Senator Quay has been the victim of sensational inventions in two recent instances.

Since he isn't a born idiot nor even a fool, he is about as likely to cut his toes off just below his ears as he is to resign his seat in the Senate to get a vindication by his re-election.

Next, as Quay isn't given to selling out his friends to his enemies, he won't either actively or passively oppose Cameron's re-election. On the contrary, having aided in sowing and nurturing and ripening the Cameron harvest, he will stay to help reap it.

Quay knows that his resignation and re-election by the present Legislature would be no vindication, and the game wouldn't be worth the powder. He knows, also, that to break against Cameron and bolt against his own caucus work, would be utter destruction to himself if he failed; and hopeless destruction to both Cameron and himself if he succeeded.

All who know Senator Quay will understand that he isn't borrowing such troubles just now.

REPUBLICAN PARTY AND CONFEDERATE SOLDIERS.

Columbus Dispatch (Ind.), Jan. 16.—General Grosvenor, on Monday, in Congress, in reply to a charge made by a Representative from the Southwest, to the effect that the Republicans were sectional, denounced the Democrats because they had "steadily refused to nominate for President and Vice-President any man who had served in the Confederate army." He further criticised the Democratic party, too, because having had power in the House at Washington almost continuously since 1874, it had "never dared to put a Confederate in the Speaker's chair." He boasted that "the first rebel ever appointed to a Cabinet office had been appointed by U. S. Grant and the second by R. B. Hayes." "Republican administrations," he said, "had sent more Confederate soldiers to foreign posts than had the Democratic administrations."

This is in the nature of news. The supposition has been that the Democrats were leading their political opponents in making such appointments. It is good news, too. It augurs a better understanding between all concerned. The ex-Confederates assert, with all the power they can command, that they are loyal to the Union. If the United States was obliged to go to war with another nation, the fighting men of the old slave States would not allow themselves to be surpassed in defense of the claims made by this country.

What General Grosvenor said was intended, no doubt, to be one of his shrewd rapier thrusts at his ancient political enemy, the Democratic party, but, nevertheless, it will do good. It will show that the Republicans deserved more credit than they received, and will spur the Democrats up to a more practical

consideration of the claims of their Southern political friends, who constitute the bulk of the most effective forces in the party.

INTERRUPTING SENATOR EVARTS.

Cleveland Plain Dealer (Dem.), Jan. 16.—Senator Evarts had an uncomfortable time yesterday while on his feet making a long speech of long sentences in favor of the resuscitated Force Bill. He had fastened one end of a sentence on the Mississippi Constitutional Convention and had reeled off some yards of its length when it was cut short by a sharp question from Mr. Morgan of Alabama whether the Republican party had not abolished suffrage both of blacks and whites in the District of Columbia so as to prevent the destruction of property interests in the district. Mr. Evarts declined to discuss that subject. He had just knotted the severed parts of his sentence and begun to reel off a few more lengths when Mr. Walthall of Mississippi asked if his State had not the constitutional right to do what it had done. Again Mr. Evarts declined to answer. Messrs. Morgan and Walthall pressed the New York Senator for answers to these pertinent questions, but as a truthful reply to either would render the undelivered remainder of his speech useless, and the opportunities for Mr. Evarts to address the Senate are fast fleeting away, he stubbornly refused to pay any attention to the matters pressed upon him.

After all, the Democratic Senators ought not to be hard upon their New York fellow Senator. He spoke long, if not to the point, and used up a great deal of the time that remains between the resuscitation of the Force Bill and the end of the Fifty-first Congress. Long-winded speeches have their uses.

ANOTHER OUTBREAK SUPPRESSED.

St. Louis Post-Dispatch (Dem.), Jan. 16.—Chief Farwell, of the Illinois, who recently broke loose from his Republican reservation and spoke swear words about the Great Father at Washington, has been deposed, and Chiefs Teller and Wolcott of the Colorado Tribe have been compelled to come into camp and surrender their arms. Thus does the party of Centralized despotism practise what it preaches.

THE BERING SEA QUESTION.

London Times, Jan. 6.—There is no foundation for the statements that have been made to the effect that the correspondence between the British and the American Governments has culminated in the despatch of an *ultimatum* from one side or the other. On the 30th of December a despatch was received from Mr. Blaine making proposals with respect to the questions to be submitted to arbitration. With this exception, no communication whatever has been received from the United States on this subject within the last three weeks, nor has Her Majesty's Government sent any communication whatever on the same subject, during the same period, to the Government of the United States. Thus we see that, whatever rousing account of Mr. Blaine's prowess it may be thought convenient to circulate among American electors, that gentleman's diplomacy is at present at a perfectly innocuous stage. Nothing can be more absolutely mild and reasonable than the discussion of proposals to be submitted to arbitration. It is only to be regretted that there are Americans unwilling to allow Mr. Blaine to enjoy the credit that is due to his moderation, and anxious to exhibit him in the light of a desperate fire-eater. He will doubtless feel greatly obliged to Lord Salisbury for thus promptly dissipating these injurious slanders, and showing his conduct of American diplomacy in a light which must command it to all the sensible portion of his countrymen. Arbitration is a reasonable method of settling disputes, which the Government of the United States, much to its credit

and sometimes equally to its profit, has been forward to advocate and patronize. Nothing can be imagined more eminently fitted for that mode of treatment than a squabble concerning the ownership of a certain not very considerable number of sealskins. It is, therefore, satisfactory to find that Mr. Blaine, as was to be expected of a man filling his responsible post, is maintaining the wholesome traditions of American diplomacy.

THE NUCLEUS FOR A GREAT PARTY.

The Voice, N. Y., Jan. 22.—Shall we have union of all the forces that are ready to array themselves against public favoritism, corruption, selfishness and lawlessness? We need such a union, and it must be political. The time is ripe for a party which will combine the honest and industrious farmers of the West, the honest and industrious artisans of the East, the progressive elements of the New South, and the Prohibitionists (both in and out of the Prohibition Party) of all sections.

How can we get such a party?

It has become evident, in the first place, that the National Farmers' Alliance and Industrial Union can not give it to us. Between the National Farmers' Alliance (the Western body) and the National Farmers' Alliance and Industrial Union there is already a great gap that is certain to grow greater. The former has declared for Prohibition, the latter has, virtually, declared against it. The former has cut loose from both old parties, the latter has even in the States where it is strongest, South Carolina, Georgia, and others, emphatically maintained its adherence to the Democratic party.

Nor can the call for a meeting of delegates from the various industrial organizations, which was issued at the close of the Ocala Convention, give us such a union. That call invites delegates from those bodies only which endorse the Ocala platform.

But there is to-day a party in the land with an organization in nearly every State of the Union, with scores of journals, with a monthly income of \$1,700 in the hands of its National Committee. That party's central issue is one which appeals with equal force to all classes and all sections, and which has the pledged support of the largest organization of women the world has ever seen. That party stands to-day in a receptive attitude toward every movement to abolish injustice, to rebuke monopoly, to smite corruption, and to throttle oppression. It has, *everywhere and always*, spoken on the *people's side*. Why not make this party, which stands to-day ready for the purpose, the medium for the great movement that is to be? It isn't big enough? But it is in shape to be made the mould for the greatest party the nation has ever seen. You don't like its name? It is readily changed. Its central issue is not a winning one? But it is. No other issue since the foundation of the Republic, with the entire daily press against it and the combined machines of both old parties against it could have made such headway as to poll a vote in 20 States of 1,758,903. The churches of the country, *notably those nearest to the people*, have made the most unqualified declarations in its behalf. The National Farmers' Alliance (the Western body) has declared in favor of it. Such labor leaders as Powderly, Beaumont, and Travellick are emphatic in favor of it. Two hundred thousand women, organized throughout the Union, are ready to stake all upon it. It is a winning issue. It is the only issue in the country that has in it to-day potency enough to disintegrate the old parties, and create a new non-sectional, non-class party as broad as the nation. It is an issue, which has held together, in solid phalanx, for six years a larger number of voters than any other third party has ever held together in a separate party organization for half that time. It is a winning issue, and there are to-day, as we verily believe, one million voters who, *because of this issue*, would join the party to-morrow if they saw for it chances of near success, such as the union we seek would at once give it.

It is worth thinking over, men of America! The National Farmers' Alliance (the Western body) which is free from the most serious objections to the Southern body, could, by such a combination, give to the Prohibition Party an impetus that would carry three States almost certainly and quite possibly twice that many in 1891, and no man knows how many in 1892. The Prohibition Party has its National organization already. A new party could not, before 1892, secure any National organization worthy of the name.

There is a great opportunity before those citizens of America who love this country more than they love any party, who hate injustice worse than they hate any party. Shall it be allowed to pass?

FOREIGN.

THE PARNELL-O'BRIEN CONFERENCE.

The Scotsman, Edinburgh, Jan. 10.—If rumor can be trusted, the Boulogne conference has ended with a substantial victory for Parnell, though the agreement alleged to have been arrived at will require to be ratified by the party. The story is that Parnell will consent to retire temporarily, provided that Mr. William O'Brien is made chairman of the party in place of Mr. Justin McCarthy. Mr. Dillon's approval is said to have been obtained by cable from America. All this, however, is unauthorized rumor. Those who have been concerned in the conference maintain the closest secrecy as to the nature of the negotiations. They only announce that "the full exchange of views that has taken place leads them to entertain a hope that a peaceable settlement of the dispute may be arrived at." If we make the assumption that rumor has hit upon the truth, which, in spite of the absurdity of the alleged settlement, cannot be regarded as incredible, the astuteness of the member for Cork may be said to have received a fresh and remarkable illustration. There can be no doubt that if he has consented to retire for a few months, he has made conditions besides that of the election of Mr. O'Brien. Whatever these may be, the deposition of Mr. McCarthy and the upsetting of the arrangements of the anti-Parnellite majority would be one element of triumph for Parnell. His retirement on his own terms will also be of the nature of a victory. If he means to retire with colors flying he undoubtedly means to return with no loss of power and authority. The retirement will be temporary, and not for an indefinite time. There are some who think that Mr. Gladstone's scruples would be appeased if Parnell merely kept himself in the background till he married Mrs. O'Shea. Very likely it will be arranged that his retirement shall last till the return of a new Parliament. Such a retirement will be a palpable sham. If it takes place it will remain to be seen whether it will be accepted by Mr. Gladstone and whether it will impose upon those of his followers who are conscientiously rebellious against further relations with Parnell.

Labour World (Michael Davitt), London, Jan. 10.—We refrain from commenting at any length upon the alleged outcome of the conference between Mr. Parnell and Mr. O'Brien until the actual result is made known. We have not attached too much importance to the proceedings, nor have we been among those who expected much good from such a meeting. Mr. Parnell's objects in seeking this interview with Mr. O'Brien are not difficult to conjecture, and if, as is reported, he has succeeded in obtaining Mr. O'Brien's approval of a proposal to depose Mr. McCarthy from the leadership of the Irish Parliamentary Party, the conference will have fulfilled Mr. Parnell's expectations without bringing us one inch nearer a solution of the crisis. Mr. McCarthy will not retire from the position to which the Irish Parliamentary Party has elected him. To do so would be to allow Mr. Parnell to "boss" the situation. Mr. Parnell might as well ask Sir John Pope Hennessy to resign Kilkenny in favor of Mr. Vincent Scully.

THE CAROLINE ISLANDS OUTRAGES.

Detroit Tribune, Jan. 8.—The matter of the Spanish outrages upon American missionaries, their schools and property on the Caroline Islands, far in the southwest Pacific, has been brought to the attention of the State Department, and Secretary Blaine is now engaged in an active correspondence with the Spanish Minister at Washington concerning them. Letters from the missionaries have now been received, as also a report from Capt. Taylor of the United States ship *Alliance*, which was sent there last summer.

These islands are so remote that the occurrences about which complaint is now made took place in September last. The letters now at hand more than confirm what we have already said as to the nature and extent of the outrages committed by Spanish troops and war vessels.

Two mission stations have been entirely destroyed by shelling, all the missionaries' property sharing the common fate, while their work, so long and peacefully prosecuted, is broken up. An attempt on their part to transport the scholars of their schools to another island was prevented by forcible interposition, and they themselves finally escaped only with the greatest difficulty. Indeed, only for the opportune arrival of Capt. Taylor and his ship it is more than probable that they would have been held as prisoners.

The claim of the Spaniards that the American missionaries fomented the difficulties between the natives and these bullying intruders, is best met by the simple statement that the missionaries guilty of all this alleged mischief were two ladies who at the time were alone, Rev. Mr. Rand who is at the head of the mission being absent on another island. And these ladies testify that they did all in their power to prevent a native outbreak, and actually held it in check for a time, but that the insolent and brutal treatment of the Spaniards at last led to an outbreak.

The case is one calling for the most vigorous treatment, which we have no doubt it will receive. It is the second instance of lawless interference with Americans in that far-off region within the last two years.

FINANCIAL.

THE FREE COINAGE BILL.

Cincinnati Times-Star (Rep.), Jan. 15.—The silver extremists had their own way in the Senate yesterday. They knocked out the Financial Bill, rejecting the two-per-cent-bond proposition and every other feature, and passed a measure introduced by Mr. Vest as a substitute, providing that "the unit of value in the United States shall be the dollar, to be coined of 412½ grains of standard silver or 25 8-10 grains of standard gold." This is a free coinage bill, pure and simple. It makes the so-called standard dollar, worth something less than eighty-five cents in bullion, the unit of value equally with the gold dollar of 25 8-10 grains. Under this Bill, should it become a law, all the silver bullion of the world could be taken to our mints, where the owners could get a coined dollar, legal tender in this country, for every eighty-five cents in silver—412½ grains. Thus the Government would give to bullion holders an advance of about 20 per cent. on the market price of their product. So far as American mine owners are concerned, this Bill is a great stroke of business, and as to foreign silver producers it is—to use a phrase of the London *Financial Times* recently applied to proposed free coinage—"a species of benevolent lunacy never before exhibited in the history of the country." That the lowering of the monetary standard would drive gold out of use, force it largely abroad and bring upon the United States a prodigious financial and commercial convulsion, affecting all classes of the population, can scarcely be doubted. This disaster threatens, but it is by no means certain to come during the present administration. The House of Representatives may not yield to the lunacy that has controlled the Senate.

Even if the House should be carried away, the country can still depend upon President Harrison, who is committed against the reckless policy of speculators and Chinese financiers.

Atlanta Constitution (Dem.), Jan. 15.—The Constitution congratulates the Senate upon the passage of the Free Coinage Bill. It is a fitting answer to the demand of the people for an expansion of the currency.

The Constitution has been fighting the battle of the people on this line for ten years. We have always advocated such financial legislation as would be for the benefit of the producing classes. It is to be hoped that the House will endorse the action of the Senate, thus giving to the country prosperity and hope.

Richmond Times (Dem.), Jan. 17.—The price of an ounce of silver, or 480 grains, is now \$1.05, while the silver dollar, which contains only 412½ grains, is, of course, worth a dollar. If, then, the Free Silver Coinage Bill which has just passed the House becomes a law, we shall see 412½ grains of silver bullion advanced from about ninety cents to \$1, and the ounce of silver advanced from \$1.05 to about \$1.29.

Two things are as certain as that the day follows the night, and they are, first, that all the legislation in the world cannot regulate prices of the necessities of life; and, second, that the value of money is not to be computed in the number of dollars and cents possessed, but in the purchasing capacity of those dollars and cents. Hence it will follow, as the first consequence of the free coinage of silver, and making the 412½ grain dollar a legal tender equal with the gold dollar in the United States, that prices will advance. The cheaper silver dollar will as inevitably run out the dearer gold coin as a currency, as greenbacks, when they were the depreciated legal tender of the country, ran out both silver and gold money. Then we will have to purchase everything which comes from abroad in silver with the gold value added; in other words we will have to pay just as much more for everything we buy, which comes from foreign countries, than we do now, as gold is intrinsically more valuable than silver. And while this will be the case in the purchase of all goods that come from abroad, it is quite certain that our protected home manufacturers will take advantage of the enhanced prices of foreign goods to proportionally raise those of their own production.

It may safely be asserted that salaries and wages will be the last to be advanced in accordance with the advance in prices to be reasonably anticipated as the result of the unlimited coinage of the 412½ silver dollar. This is a subject which vitally and immediately concerns the interests of all working-men, and one to which Congress should give careful consideration before the Silver Bill, now before that body, is sent to the President.

Cincinnati Commercial Gazette (Rep.), Jan. 15.—It is not alone the silver producers who are in favor of the scheme to rob the Government by forcing it to buy silver whenever offered, at prices above its worth. Speculators are urging it. Wall street sharks have had the impudence to go to Washington and work up the job. Suspicion of being in it rests on certain members of Congress. An official who would sell his position to the extent of contracting for the robbery of his Government should be not alone disqualified forever for holding office, but also disfranchised.

Were a dollar's worth of silver put into the silver dollar, the efforts of the silver kings and silver speculators for free coinage would suddenly cease.

Hartford Courant (Rep.), Jan. 16.—We can all understand the eagerness of the citizens owning silver mines to have Uncle Sam required by law to purchase their commodity at a price considerably above the ruling market figure. Who wouldn't like to have a purchaser of that kind to fall back on,—a purchaser com-

elled to buy whenever and as long as you want to sell, and forbidden to bargain!

But this is a country in which one citizen is (theoretically at least) as good as another, equal in rights and with equal claims upon the benevolent consideration of Congress.

Now it is a well-known fact that a good many farmers, especially in the Western States, complain bitterly from time to time that they cannot market their wheat, corn, etc., at remunerative prices. They would be as glad as the mine owners to secure a steady purchaser, with unlimited cash, to whom to sell their crops, year by year, at a handsome profit.

It may be added that the class of citizens engaged in farming is considerably larger than the class of citizens engaged in silver-mining.

If Uncle Sam is to be required by law to buy the produce of the mines, why not the produce of the farms also?

Philadelphia Press (Rep.), Jan. 17.—The Bill for free silver coinage is an attempt to get for silver bullion, which is now worth \$1.05 an ounce, the same price which was paid twenty years ago, or \$1.29 an ounce. The people of the United States are asked to make up this difference by taking silver at 25 per cent. above its market value in payment of all past debts now standing and in settlement of all future transactions.

Silver is cheaper than it was twenty years ago because its product has greatly increased. For a like reason pig iron, petroleum, wheat, corn, hides, copper, wool, and pretty much everything else has fallen in the last twenty years. There is more of them now than there was then.

The miners, farmers, and blast furnace men, who make these things, would doubtless like a law putting up the price of any of these articles to its old rate and requiring people to take them at their old price. It would be a windfall to the blast furnaces if pig iron could be legally traded off in payment of any current debt at the price in 1870, instead of at its price now; but it would be pretty tough on the rest of us.

Is there any more reason why a silver-mine owner in Colorado should be given this privilege than a pig-iron maker in Pennsylvania? Senator Cameron thinks the Colorado man should have this privilege. The overwhelming majority in both parties in this State thinks not.

Any Pennsylvania Representative who votes for free silver coinage opposes the opinions of his constituents and deals a deadly blow to their interests.

The Interior (Relig.), Chicago, Jan. 15.—Those influential political journals which, a few years ago, were advocating a degradation of the currency of the country, are now anxiously seeking to allay the demon that they evoked, but in vain. The people have for years been taught the most mischievous heresies in finance and political economy, and now that they are determined to give them the force of legislation these teachers cry out in alarm and protest—but it is too late. Nothing will cure the American people but bitter experience. We must have our "South-sea bubble" and our Argentine collapse. We must take our place with China as a dumping ground for the world—this not for any even temporary advantage to the people, but for the benefit of speculators, stock gamblers, and all the sharpers who practise upon credulity and ignorance.

N. Y. Evening Post (Ind.), Jan. 19.—We called attention on Saturday to the fact that the inflation craze of 1874 was a far more serious "epidemic" than the silver craze of 1891 which has so alarmed Senator Edmunds—the great Western States of Illinois, Iowa, Michigan, Wisconsin, and Minnesota having cast eight of their ten votes in the Senate on the wrong side seventeen years ago, while all ten were on the right side last week. Even more

significant is the fact that in 1874 the vote in the Senate on the question of inflating the currency was 29 yeas and 24 nays, while last week Mr. Plumb's proposition to issue legal-tender treasury notes to make good the circulation of the banks as fast as the latter is retired received only 26 yeas against 40 nays. The truth is that there is nothing to warrant the discouraging view of the situation taken by Mr. Edmunds.

Harper's Weekly, Jan. 27.—In his late speech opposing the Stewart silver amendment, Mr. Sherman said that it was a proposition to change the standard value in the country, and therefore a leap in the dark, and Mr. J. J. Knox, ex-Comptroller of the Currency, in a speech before the New York Chamber of Commerce, took the same view. What Mr. Sherman says upon this subject is very well worthy of thoughtful attention, and when he states that the scheme now proposed "will create a greater financial difficulty in this country than any we have ever seen in our day and generation," the words are not rhetoric, they are the warning of knowledge and experience. Mr. Knox is a recognized authority on all questions of the currency, and he also speaks with the weight of large experience and careful study. The present silver scheme is substantially the free coinage of silver. Should it become a law, whoever owns silver bullion could take it to the mint, and, at the present price of silver, receive a coined dollar or a legal-tender dollar for about eighty-one cents. Now this dollar, as Mr. Sherman says, "will only be accepted as an acquaintance upon the gold standard at its market value." But its market value is constantly changing. It is an unstable and cheaper money. By a well-known law, or uniform observation, the poorer money will drive out the better money. Gold will be practically demonetized and the currency contracted. To adopt such a measure, therefore, is strictly a leap in the dark.

TEMPERANCE.

THE LATEST ARGUMENT AGAINST PROHIBITION.

Toledo Blade (Rep.), Jan. 17.—The following is quoted from a recent issue of the *Washington Critic*, a Democratic sheet issued at the National capital, because it gives clearly the latest pretexts of opposition to Prohibition, and the view upheld by the Eastern Democracy generally:

The Critic is opposed to every form of paternalism, and to every aspect of the socialistic propaganda. We hold that they are best governed who are governed the least. It does not seem right that a few people, who either dislike liquor or feel that they cannot drink it at all without drinking too much, should be able to say to the majority that they shall not indulge a habit which is agreeable and innocuous to us.

We favor the suppression of any saloon which can be proved to have fostered disorderly conduct or to have dispensed unwholesome or injurious liquors. We consent to the severest possible punishment for drunkenness and for the crimes and offenses that men commit under the influence of liquor. There are no conceivable measures for the discouragement and prevention of excessive drinking, to which we should not agree.

But when it comes to enacting laws against the manufacture or sale of liquor—punishing the million because a few fools and brutes are likely to abuse their privileges—we are as cordially hostile to the proposition as we should be to other forms of tyranny. We might as well prohibit the manufacture of firearms because men sometimes kill each other with them, or obliterate society in order to restrain the Anarchists from violence and folly.

It should not be forgotten that this Republic was founded by refugees from the oppression of despots who persecuted them for opinion's sake. Our fathers were protestants against the interference by government with personal action and conviction. We think it very unlikely that, in the second century of this great nation's career, we shall find it consenting to the very tyrannies it was created to resist.

The above is worth careful consideration, for it embodies the latest "doctrine" against Prohibition. It is denounced as being "paternal" and "socialistic" legislation; and it is assumed that "a few fools and brutes" misuse Rum, while the "million" are able to use it without excess, and to them it is "agreeable and innocuous."

Rum may be "agreeable," but it is never

nocuous. Science declares it to be no more nor less than a poison, because of the alcohol contained therein—and without the alcohol, any spirituous, vinous or malt liquor would be a slop, which no man would think for an instant of swallowing. The alcohol is the intoxicating principle, and it is what causes Rum to be imbibed. Whatever excuse men may make for drinking, the real reason is because of the exhilaration of spirits caused by that subtle poison, alcohol, circulating in the blood, and exciting the brain.

We repeat that the verdict of science is that alcohol is a poison; that it deranges the stomach, injures the liver and kidneys, the excreting organs most largely concerned in getting it out of the system; that its use creates a morbid craving in the human economy—a diseased condition—characterized by an extreme desire for more of the intoxicant; that it weakens the will power, debases the moral instincts, and makes the body a prey to obstinate and incurable ailments.

The concluding paragraph of the above extract is a bit of fine writing, but it has no pertinence in this connection.

There is no tyranny in protecting society against evil within itself which is the injury, not only of the individual, but of all dependent upon him, and which affects the entire body. Such an evil is the rum traffic. Rum is not a necessity, not a luxury; it is a poison, pure and simple, and there is no "tyranny" in the effort, through Prohibition, to abolish it, and

Pulverize the Rum Power.

AN OBJECT LESSON.

Dispatch to N. Y. Tribune, Chattanooga, Jan. 18.—At 1 o'clock to-day Judge James A. Warder, the late Republican candidate for State Supreme Judge, and now City Attorney of Chattanooga, shot and killed his son-in-law, S. M. Fugette, cashier of the South Chattanooga Savings Bank, seriously wounded his only daughter, Mrs. Fugette, and was in turn fatally wounded by Fugette. Seven shots were fired, five by Judge Warder and two by Fugette. The latter was struck only once, but the ball passed through his heart, killing him instantly. Mrs. Fugette was struck once, the ball passing through the leg near the thigh. Judge Warder was wounded in two places, one shot cutting off the third finger of his left hand, while the second ball struck him in the right breast. He has been unconscious for five hours. The physicians have probed for the ball, but are unable to find it, and think it passed through vital parts, and will result fatally. Mrs. Fugette swooned over her fallen husband, and is unconscious and in a precarious condition.

The tragedy was the result of a family quarrel. The men had recently disagreed over the plans for a new house. For nearly a week Warder had been drinking heavily, and for several hours before the shooting he was crazy with whiskey. During the morning Warder used coarse language in the presence of visiting women, and Fugette remonstrated with him. This brought on the end. Warder went to his office, secured his revolver and returning home began shooting.

ALCOHOL AND DIGESTION.

The Lancet, London, Jan. 10.—From experiments made on himself by Dr. Eichenberg some further knowledge of the effect of alcohol on digestion is obtained which contrasts strongly with the teetotal lecturer's experiment showing how digestion in a glass vessel is retarded by alcohol. Dr. Eichenberg found that a small dose of strong alcohol—e. g., brandy—shortens the time that food in general, whether animal or vegetable or a mixture, remains in the stomach by more than half an hour. A similar but not quite so marked an effect is produced by a dose of dilute hydrochloric acid or mustard. Pepper and condu-

rango diminish the time the food remains in the stomach by about a quarter of an hour. Beer and an infusion of rhubarb had no effect.

RELIGIOUS.

THE MACQUEARY HERESY CASE.

Cleveland Plain Dealer, Jan. 18.—It will be some time before the ecclesiastical court of the diocese of Ohio will pronounce judgment in the MacQueary case. Whilst the religious papers condemn the Canton pastor and cry out with loud voice, "Away with him!" individual clergymen enter protest in the secular press against this harsh condemnation. The material point of Mr. MacQueary's defense is that he has not violated the law of the Church and that the narrow construction sought to be given it, to his detriment, is not warranted. His claim is that while the court cannot alter it must interpret the Creed. In doing so it must appeal to that criterion set up by the Church herself, the Bible, somewhat as judges in the civil courts appeal to previous decisions and other authorities in interpreting the law. As the criterion, the Bible, itself, bears more than one construction, and the Church forbids its ministers to expound one part of Scripture so that it be repugnant to another, when there are found in it—as in the case under consideration—two views of the Articles of Faith in question, the Church must allow a latitude of opinion to individuals. As this Church in her ordinal claims to be primitive and apostolic in doctrine, discipline and sacraments, she cannot set aside the decision of Nice and the tolerance of the early Church on these questions.

Mr. MacQueary further claims that this is not a question of the violation of a diocesan canon, but the subject goes deeper and reaches farther, stretches clear over Christendom, and therefore the example of the whole Church must be considered. While he does not offer the opinions of individual clergymen as authoritative, he does maintain that the Church, in allowing them to hold and express such opinions, and especially in allowing them to interpret non-literally the Article on bodily resurrection in the Creed, thereby admits the latitude of belief and interpretation he claims, and cannot therefore justly condemn him. He asserts that it is no answer to this to say that these clergymen are responsible to their bishops. The fact that some bishops tolerate such latitude of interpretation is an essential point in the case. Bishops are at least supposed to be orthodox and hence their example should have weight on the side of liberty and conscience.

Finally, in justice to Mr. MacQueary, it should be borne in mind, when arriving at a judgment on the case, that he uses the Creed every Sunday, and therefore he is not, as the prosecution claimed on the trial, "acting as though the Creed were abolished," but as Hamilton, Madison and others acted under the old Articles of Confederation while agitating for a new and better Constitution.

UNITARIANISM.

The Christian Register, Boston, Jan. 8.—There was a time when Unitarianism seemed to be going against both breeze and tide. It seemed to many religious observers to be caught in a mere eddy in the current. But to-day we have reached a point in the channel of history when the forces in life and religion which impel Unitarianism are seen to be part of the great world current. Other religious bodies, great and small, have felt the pressure and impulse of the same tides and forces, and are moving in the same direction. It is a strange sensation to some of them to find themselves moving after having been tied up so long, and, as they assumed, for all time. But there are others who find the motion of progress healthful and exhilarating, and who would not be tied up to the old wharves again if they could.

GEORGE BANCROFT.

OUR GREAT HISTORIAN DEAD.

Pittsburgh Commercial Gazette, Jan. 19.—Notwithstanding that the venerable and distinguished historian, George Bancroft, had entered his 90th year, and that there had been intimations of his approaching dissolution, his death came unexpectedly, and will occasion surprise as well as universal regret. The deceased was a most remarkable man in many respects, but his chief characteristics were his love of historical research and his unyielding perseverance in the field of labor which he had chosen for his life-work. In his earlier years he had gained distinction as teacher and author, and at middle life had taken an active part in politics, filling high places in the service of the Government before he had reached the age of 50 years.

He had in the meantime begun his great life-work, a history of the United States, and for over forty years he had been more or less intently engaged upon that stupendous literary task. His later efforts were given to the work of revising, correcting and condensing his History, and with his ripe experience and consummate skill he leaves it one of the most finished and reliable histories in the English language. He was not a brilliant or fascinating writer, but he excelled in the thoroughness of his researches and the patience and perseverance with which he gathered and applied the facts of history bearing upon the rise and progress of the American Republic. He has earned for himself an exalted place among the great historical writers of the age.

Syracuse Standard, Jan. 19.—In the death of George Bancroft, the aged historian and scholar, America loses, and the world loses, a notable man. He has been one of the pioneers of American letters, and perhaps the most distinguished in a department where Prescott, Irving, Motley, and Parkman have gathered renown. Mr. Bancroft outlived many literary men who, attaining reputation at about the same time as himself, or later, lived to old age. For some years his remarkable age and mental activity have given him a peculiar celebrity, like that which was enjoyed by Von Ranke and Chevreul, and at an earlier day by Humboldt.

Utica Herald, Jan. 19.—To be brought face to face with the task of weighing critically the work of a National historian, is to have an abler conception of the difficulties which must have surrounded that work, and the triumph that its completion signified.

Bancroft dead? His life has kept pace with the century; his reputation has brightened with its decades. His eulogy should have been by his peers. Guizot might have pronounced his eulogium, but Buckle should have essayed his criticism.

Prescott, Motley, Bancroft; with this triumvirate of historians, the first century of the American Republic goes upon the world's record. With them it may stand high up on the roll headed by the immortal Herodotus. But Prescott and Motley found in Spanish and Dutch history the material for their principal life works. Bancroft became the historiographer of the birth of his own country, writing and rewriting his gigantic work as the unwonted span of his life gave him new light and broader range of vision.

John Bright, the distinguished Englishman, well weighed the character of the work of Bancroft in modest phrase: "The study which it gives, or offers, and the lessons which it teaches, surpass, to my mind, those derived from or found in any other book of history." To the American people, the courteous and dignified scholar, one of the most pleasing portraits in their gallery of National remembrance, seems the true concomitant of his work, the ideal of the American historian.

Index of Periodical Literature.

ENGLISH AND AMERICAN.

BIOGRAPHICAL.

Abbott (Benjamin Vaughan). *Green Bag*, N. Y., Jan., 2 pp. A biographical sketch.

Dean Church. Canon Malcolm MacColl. *Contemporary*, London, Jan., 13 pp. Estimate of the intellectual and moral character of the late Dean of St. Paul's, London.

Hortensius (The Young). George F. Tucker. *Green Bag*, N. Y., Jan., 2 pp. Sketch of William Heflinger, a promising young lawyer.

EDUCATION, LITERATURE AND ART.

Bollandists (The). The Work of and its latest Development. Rev. Herbert Thurston. *The Month*, London, Jan., 14 pp. A brief history of the Bollandist collection.

Euripides at Cambridge. Julia Wedgwood. *Contemporary*, London, Jan., 9 pp. Comments on Euripides in general and on a recent representation of his "Ion" at Cambridge.

POLITICAL.

Boulangier, Rise and Fall of. T. F. De Gournay. *Chautauquan*, Meadville, Pa., Feb., 7½ pp. A Review of the pyrotechnic extravaganza of Boulangier.

Candidates for Public Offices, The Expenses of. Thomas B. Preston. *Chautauquan*, Meadville, Pa., Feb., 4 pp. Calls for the infliction of heavy penalties for the neglect to file statements of expenses, and imprisonment and disqualification for bribe giving.

English History, The Continuity of Parties in. R. Seymour Long. *Westminster Rev.*, London, Jan., 8 pp. Advances evidence that the same contending principles can be discerned at widely separate epochs.

Home Rule and Home Rulers. Frank H. Hill. *Contemporary*, London, Jan., 13 pp. Argues that the defeat of Home Rule and the settlement of the land question would probably bring the clergy and farmers of Ireland to the side of law and order, and secure guarantees of religious liberty and equality.

Japan, The Constitution of. William Elliott Griffis. *Chautauquan*, Meadville, Pa., Feb., 4 pp. A glance at the history of Japan, and of the New Constitution of 1889, framed on Western models.

Nullification in Mississippi, Senator Ingalls on. Speech in the Senate, Dec. 20, *Our Day*, Boston, Dec., 5 pp. The Hon. Senator is sarcastic on the claim by a white minority to an inalienable right to rule a colored majority.

Polygamy, The Mormon Manifesto against. The Rev. Dr. R. G. McNiece. *Our Day*, Boston, Dec., 11 pp. Regards it as a "mocking farce" to secure political control.

RELIGIOUS.

Atonement (The), Benevolence Theory of. Rev. Frank Hugh Foster, Ph.D. *Bibliotheca Sacra*, Oberlin, O., Jan., 24 pp. Aims at a restatement of the theory of atonement as traced to the principal New England Divines, rather than to any attempt at proof.

Christianity, The Certainties of. Professor J. Agar Beet. *Contemporary*, London, Jan., 12 pp. Controversy over an article by Dr. Abbott, in the November *Contemporary* on "Illusion in Religion."

England, The Religious History of. III. Prof. Geo. P. Fisher, D.D., LL.D. *Chautauquan*, Meadville, Pa., Feb., 3 pp. From the Reformation to the present.

Lux Mundi: The Christian Doctrine of God. Rev. Sydney F. Smith. *The Month*, London, Jan., 16 pp. A Review of Canon Aubrey Morris' work under this title.

Miracles, Are They to be Expected? Rev. Lucius E. Smith, D.D. *Bibliotheca Sacra*, Oberlin, O., Jan., 26 pp. The miracles of Christ undoubtedly real, and even recognized as such by his enemies who attributed them to Beelzebub.

Natural Religion Prophetic of Revelation. Frederick Perry Noble. *Bibliotheca Sacra*, Oberlin, O., Jan., 21 pp. Quotes the creed of Egypt forty centuries before Christ as evidence of man's intuitive recognition of a single Being, and sees in the myth of Osiris a prophetic insight into the incarnation and death of a Son of God, a world-Saviour.

Newman (Cardinal). A Tribute from the Anglican standpoint. The Rev. Henry Hayman, D.D. *Bibliotheca Sacra*, Oberlin, O., Jan., 27 pp.

Newman (Cardinal), The Early Life of. Edwin A. Abbott, D.D. *Contemporary*, London, Jan., 25 pp.

Newman (John Henry), Reminiscences of. Ignatius Grant, S. J. *Merry England*, London, Jan., 3 pp.

Public Landed Endowments of the Church. The Rev. Henry William Clarke. *Contemporary*, London, Jan., 20 pp. Statistics of the Landed Endowments of Church of England, intended to show that a very large proportion of these endowments was the gift, out of national property, of Anglo-Saxon kings and parliaments.

Resurrection and Final Judgment. The Rev. Edmund B. Fairfield, D.D., LL.D., *Bibliotheca Sacra*, Oberlin, O., Jan., 30 pp. Argues against the doctrine of final Resurrection for Judgment at the end of the world, maintaining on the authority of Scripture that the saved go to heaven at once and the lost to perdition.

Science and Prayer. William W. Kinsley. *Bibliotheca Sacra*, Oberlin, O., Jan., 16 pp. Maintains that the Bible undeniably teaches Divine interference in response to prayer, and holds such interference possible without violation of Natural Law, the Divine Will operating like the human Will in directing natural forces.

Testimonium Spiritus Sancti. D. W. Simon, Ph.D. *Bibliotheca Sacra*, Oberlin, O., Jan., 25 pp. The work of the Holy Spirit in conversion, renovation, enlightenment and certification cast into obscurity by the Romish Church until the Reformation.

SCIENTIFIC.

Annelid Descent: The Origin of Metamorphism and the significance of the Mesoderm. Eduard Meyer. *Am. Naturalist*, Phila., Dec., 14 pp. An endeavor to trace the way in which there came to exist certain portions of the bodies of Annelida, which includes among others, earth worms, marine worms and leeches.

Aural Vertigo (Menière's Disease). L. Harrison Mettler, M.D. *Journal of Nervous and Mental Diseases*, New York, Jan., 16 pp. Maintaining that we are not justified in assigning all cases of vertigo with loss of hearing to an unknown lesion of the internal ear.

Cahokia Mound (The Great). Stephen D. Peet. *Am. Antiquarian*, Mendon, Ill., Jan., 28 pp. A discourse on this and other pyramidal mounds of the South which are supposed to have been built by sun-worshippers.

Colored Race in the United States. A. H. Witmer, M.D. *Alienist and Neurologist*, St. Louis, Jan., 12 pp. Expresses the opinion that the types of insanity, in white and colored people are essentially the same, but that suicidal mania is very rare among colored people.

Delirium, The Germs of. Dr. Eugenie Tanzi. *Alienist and Neurologist*, St. Louis, Jan., 35 pp. To be sought in the mysticism and absence of causation in primitive peoples. A reversion to superstition.

Delusions, The Evolution of, from Imperative Conceptions. Jas. G. Kiernan, M.D. *Alienist and Neurologist*, St. Louis, Jan., 13 pp. Imperative conceptions potent factors in the production of delusions, especially when the patient is the victim of acquired or inherited defect.

Earthworks and Stockades. W. M. Beauchamp. *Am. Antiquarian*, Mendon, Ills., Jan., 9 pp. Notes the tendency to angular stockades among the Five Nations at an early day, and down to A.D. 1600.

Inebriety, Observations on the Criminal Status of. T. L. Wright, M.D. *Alienist and Neurologist*, St. Louis, Jan., 18 pp. Treats drunkenness as a species of insanity in which the victim has no control over his actions, and argues that the drunkard should not be held amenable for his offenses, while the public by sanctioning liquor saloons provides the temptation which causes the disease.

Koch's Treatment of Tuberculosis. Sir Morell Mackenzie. *Contemporary*, London, Jan., 10 pp.

Natricoid Genus Strophostylus. Charles R. Keyes. *Am. Naturalist*, Phila., Dec., 6 pp., ill. Study of a genus of fossil shells.

Pelecypoda, Studies of. Robert Tracy Jackson. *Am. Naturalist*, Phila., Dec., 11 pp., ill. Treats of certain shell-fish, among others, the oyster, which is a highly modified Pelecypoda.

Syphilis of the Nervous System. E. D. Fisher, M.D. *Journal of Nervous and Mental Diseases*, New York, Jan., 8 pp.

Termites (the) Contribution to the Knowledge of. Fritz Müller. *Am. Naturalist*, Phila., Dec., 14 pp., ill.

Urea Elimination to Fever, Notes on the Retention of. Professors H. C. Wood and John Marshall. *Journal of Nervous and Mental Diseases*, New York, Jan., 10 pp.

SOCIOLOGICAL.

Catholics in Darkest England. Francis Tancred. *Merry England*, London, Jan., 16 pp. Maintaining that the Roman Catholic Church, in the order of Tertiaries of St. Francis, has a much more efficient means than the Salvation Army, with which to relieve and civilize those included in "Darkest England."

Discontent, An Age of. James Bryce, M.P. *Contemporary*, London, Jan., 16 pp. Examination of the causes of discontent of contemporary Europe.

Domestic Service. A Symposium. *Chautauquan*, Meadville, Pa., Feb., 8 pp. Julia Ward Howe, Emily Huntington Miller, Mary Hartwell Catherwood, Harriet Prescott Spofford, Olive Thorne Miller, Mary A. Livermore.

Dream (A Socialist's). Michael Maher. *The Month*, London, Jan., 20 pp. Discusses Bellamy's "Looking Backward" and characterizes it as founded upon an erroneous idea of human nature.

English Earl (The), and the Roman Calendar. Henry Bradshaw Whewell. *Merry England*, London, Jan., 12 pp. Biographical account of Philip Howard, Earl of Arundel, beheaded by Elizabeth on account, it is said, of his being a Roman Catholic, but who, two years ago, was granted the title of "Venerable" by Leo XIII.

Family (The), Relation of, to Social Science. John Habberton. *Chautauquan*, Meadville, Pa., Feb., 4½ pp. The study and practice of Social Science calls for qualities which if existent will be exhibited in the family relations.

Marriage, The Decline of. Eugenius. *Westminster Rev.*, London, Jan., 17 pp. Takes up the position that marriage and culture are inversely related the one to the other.

Morality by Act of Parliament. R. Anderson, LL.D. *Contemporary*, London, Jan., 12 pp. Arguing that men can be made *immoral* by Act of Parliament and that such is the result of much penal legislation at the present time in England.

Peers (Hereditary) and Practical Politics. Frederick Dolman. *Westminster Rev.*, London, Jan., 12 pp. Assails the system of hereditary privileges, and calls for the replacement of the titular nobility by nature's nobles.

Striker (A Peasant) of the Fourteenth Century. Charles M. Andrews. *Chautauquan*, Meadville, Pa., Feb., 4 pp. Describes the condition of the peasantry in the fourteenth century and the revolt against villeinage.

Three Eights (The). A Letter from Cardinal Manning: and a Frenchman's Meditation thereon. *Merry England*, London, Jan., 18 pp. The Cardinal's letter to M. Harmel, a French writer on Socialism, approves of the Catholic clubs of workmen in France. The comment by the editor of the *Vingtième Siècle*, a new French review, argues in favor of dividing the twenty-four hours into three parts of eight hours each, one part only to be given to labor.

UNCLASSIFIED.

Africa, Englishmen in. R. Bosworth Smith. *Contemporary*, London, Jan., 8 pp. Lauding the conduct of English explorers in Africa, over whose back blows are aimed at Mr. Stanley.

"Asmid Silikar," or the Summit of Bliss. J. C. Thompson. *American Antiquarian*, Mendon, Ills., Jan., 9 pp. Description of a mountain in Hazaribagh, Bengal, sacred to the Janis (a religious sect), and some gossip about these people and the Southals.

British India. R. S. Dix. *Chautauquan*, Meadville, Pa., Feb., 5 pp. A popular paper on India and its people.

Empire (the), Social and Political Life of, in the Fourth and Fifth Century. Anonymous. *Westminster Rev.*, London, Jan., 17 pp. Contrasts the splendid patriotism of Rome under the Republic, as manifested after the battle of Cannæ, with the decadence of social and national life under the Empire to the invasion of the Goths.

England after the Norman Conquest. II. Sarah Orne Jewett. *Chautauquan*, Meadville, Pa., Feb., 32 pp. Speaks very favorably of Norman rule and of the benefits which the Norman Conquest conferred on the English people.

Indians, Treatment of. H. L. R. Donahoe's *Mag.*, Boston, Feb., 4 pp. A severe arraignment of the Government for its oppression of the Indians.

Irish Worthies of the Sixteenth Century. Father Richard De La Field. By the Rev. Edmund Hogan. *The Month*, London, Jan., 10 pp.

Parliament, Behind the Scenes in. Louis J. Jennings, M. P. *Contemporary*, London, Jan., 14 pp. Chat about the English Parliament, its members and mode of doing business.

Patriotism and Chastity. Elizabeth Cady Stanton. *Westminster Rev.*, London, Jan., 4½ pp. Deprecates the popular view as manifested in the Parnell case, that Patriotism and Chastity are convertible terms, and that the lack of one precludes the exercise of the other.

Pennsylvania, the Supreme Court of. Owen Wister. *1. Colonial Period*. *Green Bag*, N. Y., Jan., 18 pp. Ill.

Profession (A Privileged). Anonymous. *Westminster Rev.*, London, Jan., 4 pp. The nursing profession is referred to. Not more than one candidate in ten can gain admittance into it, and as a result the successful ones have the privileges of a close guild.

GERMAN.

EDUCATION, LITERATURE AND ART.

Autobiographical Records. Justus von Liebig. *Deutsche Rundschau*, Berlin, Jan., 9 pp. These records were mislaid and subsequently discovered by his son George Freiherr von Liebig and published by him. They treat mostly of the progress of science during his life.

Irrecoverable. Theodore Fontane. *Deutsche Rundschau*, Berlin, Jan., I-VI. Romance.

Measure for Measure Over (Shakespeare's). Friedrich Curtius. *Deutsche Rundschau*, Berlin, Jan. Starts with the proposition that in no one of Shakespeare's plays are the problems of political and social rights so clearly dealt with as in this play of Measure for Measure.

Moonshine. Martha Asmus. *Unsere Zeit*, Leipzig, Jan., 14 pp. Novel. Too Late. Max Brehna Firdusy. *Deutsche Revue*, Breslau and Berlin, Jan., 16 pp. Novel.

POLITICAL.

French Revolution (The) and its bearing on the Modern State. III. *Deutsche Revue*, Breslau and Berlin, Jan., 17 pp. Treats of the political system of the Constitutional and Legislative Assemblies.

Guelph Treasures (The). Julius Lessing. *Deutsche Rundschau*, Berlin, Jan., 3 pp. A review of Dr. W. A. Neumann's recent work, *Die Welfenschatz*, or, Treasury of Relics of the House of Brunswick, Lüneburg.

Natives, Rights of, in the German Colonies and Protected States. Karl Friedrichs. *Unsere Zeit*, Leipzig, Jan. Deems that for the present there should be no interference with prescriptive rights beyond what is necessitated by the introduction of German rule.

Political Offenders, The Surrender of. Ludwig Fuld. *Unsere Zeit*, Leipzig, Jan., 4 pp. Argues that the readiness to surrender criminals goes hand in hand with the advancing spread of the sentiment of justice, but deprecates the surrender of persons charged with "insulting the ruler or any member of the Royal Family."

Portugal, The Political Situation in. Gustav Diercks. *Unsere Zeit*, Leipzig, Jan. The country swayed by Republican sentiment, and the Republican striving to make political capital out of the troubles of the Government.

Books of the Week.

AMERICAN.

Architecture, Seven Lamps of. John Ruskin. Size 7½ x 5. 400 pp. Charles E. Merrill & Co. Cloth, \$2.75.

Building and Machine Draughtsman (The). By Various Practical Draughtsmen. Illustrated. 8vo, 296 pp. Cloth, \$2.00. Ward, Lock & Co.

Cheever (Rev. Dr. and Mrs. E.), Memorabilia of. Rev. H. T. Cheever. 12mo, 645 pp. Cloth, \$2.00. John Wiley & Sons.

Christian Biography, Stories in. St. Chrysostom and St. Augustine. Philip Schaff, D.D. 12mo. Cloth, \$1.75. Thomas Whittaker.

Days of My Years. Rev. Joseph Cross, D.D., LL.D. 12mo. Cloth, \$1.50. Thomas Whittaker.

Death and Judgment, the Intermediate State Between: being a Sequel to "After Death." Rev. H. M. Luckock, D.D. 12mo. Cloth, \$1.75. Thomas Whittaker.

Nations, Risings of. Sketches of Revolts and Riots, and their Results in Various Countries of the World. With numerous illustrations. Large 12mo, 192 pp. Cloth, \$1.60. Ward, Lock & Co.

New Testament, The Writers of. Their Style and Characteristics. Wm. Henry Simcox, D.D. 12mo. Cloth, \$1.75. Thomas Whittaker.

Plunger (The). Hawley Smart. 12mo, 312 pp. Paper, 50c.; cloth, 75c. J. B. Lippincott Co., Phil.

Primary Doctrines. Three "Charges" by the late Thomas Hubbard Vail, D.D., Bishop of Kansas. 12mo. Cloth, \$1.75. Thomas Whittaker.

Koch's (Professor) Cure for Consumption (Tuberculosis) Popularly Explained. Dr. H. Feller, Physician, of Berlin. 12mo, 64 pp. Cloth, limp, 50c. Ward, Lock & Co.

Religion, Reason and Authority in. J. MacBride Starrett, D.D. 12mo. Cloth, \$1.00. Thomas Whittaker.

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Spitzberg (au), Un été. Michel Auvray. In-12, pp. 149, avec gravures. Ardant et Cie., Limoges.

Current Events.

Thursday, Jan. 15.

In the Senate, the consideration of the Elections Bill is resumed; Mr. Morgan introduces a resolution relative to the Bering Sea case before the Supreme Court, which declares the action of the British Government to be an affront to this country. The Free Coinage Bill reaches the House from the Senate, and is received with Democratic applause. In the Illinois Republican Senatorship caucus, ex-Governor Oglebay receives 64 votes, Senator Farwell 30, Judge Gresham 3. Dr. Gallinger is nominated for U. S. Senator by the New Hampshire Republican caucus. Gunsberg defeats Steinitz in the 16th game of the chess match.

Prof. Koch issues a report as to the ingredients comprising his lymph; the remedy consists of a glycerine extract derived from the pure cultivation of the tubercle bacilli. The rebels declare the ports of Chili blockaded in order to interrupt the nitrate trade. It is announced that a new Panama Canal scheme has obtained the approval of the French Government, but the

Bourse is not favorably disposed to the plan. Three violent earthquake shocks occur in Mexico and Algeria. The London *Times* announces that the Sheffield houses engaged in American trade are suffering greatly from the operation of the new Tariff Law.

Friday, Jan. 16.

In the Senate, the debate on the Elections Bill is continued all night. The House grants pensions to General Franz Seigel of \$50 a month, and to General N. P. Banks of \$100 a month. It is announced that Edward Bellamy will publish in Boston a Nationalist weekly paper to be called "The New Nation." Salvador de Mendonca, the Brazilian Minister to the United States, arrives at New York, and proceeds to Washington. Assemblyman Frank P. Demarest, of Nyack, N. Y., is arrested for forgery and embezzlement.

A large rebel force is said to have assembled in Entre Rios, a province of the Argentine Republic; National troops have been sent to suppress the revolutionary outbreak. It is officially announced that the public sale of the Koch lymph would be intrusted to the druggists throughout Germany. Robert T. Lincoln, United States Minister to England, arrives at London. It is officially reported in St. Petersburg that 300 persons were transported to Siberia during 1890. Snow-storms prevail in Southern Italy.

Saturday, Jan. 17.

The Senate, after a continuous session of thirty hours, adjourns at 6 P.M. until Monday. The House Silver Pool Investigating Committee begins its inquiry. George Bancroft, the historian, dies in Washington, at the advanced age of ninety years and three months. The carpet mills of J. and J. Dobson, in Philadelphia are burned; estimated loss \$1,500,000. The annual dinner of the *Typothetæ* of New York, is held in the Hotel Brunswick, in honor of the 185th anniversary of the birth of Benjamin Franklin. The seventeenth game in the Steinitz-Gunsberg chess match results in a draw.

In Edinburgh, a monster procession of trade-unionists, estimated at 30,000 men, march through the streets to show their sympathy for the striking railroad employees. The Dominion Ministry return the trade reciprocity proposals of the United States Government to the Colonial office, expressing their hostility to full and complete reciprocity, but favoring reciprocity in natural products. The rebels in the province of Entre Rios, Argentine Republic are disarmed by the National troops. Dr. Windhurst, of Germany, celebrates his 80th birthday. A dispatch from Buenos Ayres says that the revolt in Chili is spreading rapidly.

Sunday, Jan. 18.

At Findlay, Ohio, by an explosion of natural gas a hotel is wrecked and several persons are killed.

John Dillon arrives at Havre, France. Parnell addresses a mass-meeting at Cork. Reports of snow-storms and increasing cold weather come from various parts of the Continent.

Monday, Jan. 19.

Governor David B. Hill is named by acclamation by the New York Democratic Caucus for United States Senator; the Republican Caucus choose Senator Evarts. Governor Bulkeley, of Connecticut, issues a proclamation warning the Democratic State candidates from attempting to exercise the functions of State officers. Notice is served upon Governor Boyd, of Nebraska, that ex-Governor Thayer would apply to the Supreme Court for an injunction, restraining Boyd from acting as Governor. The first public observance of General Robert E. Lee's birthday, made a legal holiday by the last Legislature, is celebrated in Virginia. At Vinton, Iowa, Judge Hoff holds the Wilson Bill constitutional and the Iowa Prohibitory Law to be in force as to imported liquors. A message is received by the family of the late George Bancroft from Emperor William expressing sympathy.

Part of the British South Pacific Squadron is ordered to leave Panama for Chilian waters. Owing to reports of trouble in the Argentine Republic, the securities of that country fell 1½ per cent. on the London Stock Exchange. In the French Chamber of Deputies M. Bourgeois proposes the renunciation of all treaties of commerce and extols reciprocity as the best means of protection against protection; M. Ribot, Minister of Foreign Affairs, opposes this proposal, and the Chamber, by a vote of 438 to 11, passes the order of the day, thus approving M. Ribot's course. It is announced in Berlin that Lieutenant Tiedemann has received a telegraphic message from Zanzibar, that Baron Wissmann is insane. The London *Times* announces that the authorities of the British Museum have discovered among the collection of papyrus rolls acquired recently in Egypt the text of Aristotle's *Treatise on the Constitution of Athens*.

Tuesday, Jan. 20.

In the Senate, the Closure resolution is called up, and obtains the right of way for consideration to-morrow. In the House, Col. Mills, of Texas, violently denounces Speaker Reed and Mr. McKinley. The New York Assembly and Senate vote separately for United States Senator; Senator Evarts receives 6 majority in the Senate, and Governor Hill 7 majority in the Assembly. The Connecticut Senate allows the Republican hold-over to preside. In both Houses of the Wisconsin Legislature, Bills are introduced for the repeal of the Bennett Compulsory Education Law. Governor Pattison, of Penna., and Reynolds, of Delaware, are inaugurated. Messrs. Cameron, of Penna., Teller, of Colorado, Jones, of Ark., Vance, of N. C., Voorhees, of Indiana, Mitchell, of Oregon, Vest, of Mo., Squire, of Washington, and Moody, of South Dakota, are elected United States Senators. A meeting of the business men of Boston is held in Faneuil Hall to protest against the free coinage of silver. The Rev. Dr. Charles A. Briggs is installed Professor of Biblical Theology in the Union Theological Seminary, N. Y. City.

King Kalakaua, of Hawaii, dies at San Francisco. At Mullingar, Ireland, Timothy D. Healy, M. P., is set upon by an infuriated mob of Parnellites as he was leaving the hall in which he had lectured; the interposition of a number of priests enables him to escape. The Spanish Cabinet decides to do away with all treaties of commerce with other countries except that with Morocco. At Brussels, the Senators and members of the Chamber of Deputies of the party of the Left hold a meeting which affirmed the necessity for a revision of the Constitution and a wide extension of the franchise; 4,000 persons march in procession to the Hotel de Ville and present a petition for the revision of the Constitution to the Burgomaster.

Wednesday, Jan. 21.

At the session of the Silver Pool Investigation Committee Senator Vest testified that Senator Cameron said, after the vote on the Bill had been taken in the Senate, that he (Cameron) had bought and sold silver. Governor Hill is elected United States Senator, receiving 81 votes on a joint ballot; 79 votes are cast for Senator Evarts. The Rev. Henry Melville Jackson is consecrated Assistant Bishop of the Protestant Episcopal Diocese of Alabama, in St. Paul's church, Selma, Ala. The body of King Kalakaua is embalmed in San Francisco. Steinitz won the eighteenth game in the chess match with Gunsberg; the score stands—Steinitz, 6; Gunsberg, 4; drawn, 8.

Lord Salisbury delivers a political address at Cambridge in which he says that the Kilkenny fight proved that Irishmen were quite incapable of conducting an independent Parliament, and it also showed the unlimited power of the priesthood. The Chilian revolt is spreading; a number of Government troops are reported to have joined the insurgents. In the Brazilian Assembly the Constitution was read for the first time.

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